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ALLAS, TEXAS Associate Sec'y.

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., July 8, 1926

NEW SERIES
VOLUME XXVIII, No. 26

A card from Brother S. W. Rogers brings "Greetings from Jerusalem".

First Church, Oklahoma City, recently raised the salary of the pastor to \$10,000. Don't get restless, brethren.

Dr. W. F. Yarborough, Superintendent of Evangelism for Alabama Baptists, is now at home in Birmingham.

The faculty of Oklahoma Baptist University unanimously endorsed the evolution resolution passed at Houston.

First Church, Columbia, S. C., has called Dr. J. F. Vines as pastor, from Roanoke, Va. He was formerly pastor at Anderson, S. C.

At Columbia 209 diplomas were given to those who attended every day and took the course in the Daily Vacation Bible School. Can you beat it?

It is said that by virtue largely of the tax on tobacco the number of counties having eight month school terms was raised from twelve to seventy-seven.

Rev. J. R. Kyzar of Bardstown, Ky., will spend the month of August in Mississippi with headquarters at Bogue Chitto, and will be available for supply work.

In proportion to its constituency the Baptist Convention of Southern California has in attendance upon its annual meeting more than ten times that of our Convention in Mississippi.

About the best thing that could happen to the Southern Baptist Convention would be for the editors to get a good case of religion. And then just suppose it should spread to the preachers and school men and secretaries!

One hundred and thirty tons of paper are used every month by the Sunday School Board in printing our periodicals. It must be so for we have seen it in a number of Baptist papers. By the mouth of two or three witnesses.

A London writer says:

"The public is tired of sheiks and hysterical women, veiled obscenity and all the nastiness and poverty of the modern novel as it now is being written. The story is the thing the public wants."

We hope he is right.

Our first page ought now to be filled each week with good brief reports of victory in revival meetings. Can you tell us what God is doing for you and through you, in a few words? It's fine to have a good experience meeting right here.

Dr. B. H. Lovelace of Clinton assisted Pastor R. L. Wallace in a meeting at Pelahatchie. There were thirteen added to the church, seven of them by baptism. Perhaps the best work was in the spiritual life of the church members. The last service was a consecration season which will be remembered and bear fruit for years to come. Dr. Lovelace has recently declined overtures of the Home Board to enter evangelistic work, preferring to remain in the pastorate.

ASSOCIATIONS WHICH HAVE NOT SENT MINUTES TO THE BOARD OFFICE

Choctaw County	New Choctaw County
Harrison County	Oktibbeha County
Itawamba	Panola County
Kemper County	Perry County
Lawrence County	Quitman County
Leflore County	Riverside
Lincoln County	Tishomingo
Madison County	Union County
Mt. Pisgah	Winston County
	Yazoo County

Please send us a copy of these minutes at once. —R. B. Gunter.

WHICH DO NOT LIST THE CHURCH CLERKS

Coldwater	Marshall County
Franklin County	Mississippi
Lafayette County	Montgomery County
Lauderdale County	Newton County
Lee County	Simpson County
Marion County	Tate County

We shall appreciate it if you will send us a list of these clerks at once. —R. B. Gunter.

Reporting anything before it happens is like pulling green peaches. But it is a mighty good thing to send the Record an account of your meeting immediately on its close.

A Campbellite preacher out in Texas has burnt up all his old sermons that he has had on hand for many years. Well he ought to know them by heart by this time. If he doesn't, his wife can prompt him.

George Mueller, an English Baptist, said that one million four hundred thousand pounds had been sent to him in answer to prayer. For nearly seventy years every need had been supplied in his orphanage.

The July number of Home and Foreign Fields is given to the setting forth of our mission work in Africa. It is especially good. There are no more devoted missionaries anywhere in the world than in Africa and nowhere is the gospel winning more souls.

It has been supposed that industrial unrest may be cured by the workers owning stock in the concern for which they work. But people are now seeing that ownership of a minority of the stock does not mean a necessary advantage. We once owned a little stock in a big concern, but the profits were nil because the big stockholders ate it up in salaries.

The world will miss Dan Crawford, who passed from his work in Africa to his reward in heaven after 35 years of as fine missionary work as any man of our generation. He was 22 years in the heart of Africa without a vacation, and when away only once was hungry to get back. He was a Scotch Baptist, and left two books that tell something of his work: Thinking Black, and Back to the Long Grass.

Dr. and Mrs. A. C. Crea recently gave \$1,000 to the Georgia Hospital.

On a test vote last week the House of Representatives in Washington showed 246 dry votes and 33 wets.

Doctor of Latitude and Longitude is the new degree created and conferred on Byrd, the man who flew over the North Pole.

Dr. Howard L. Weeks, once pastor in Vicksburg, has recently been called to College Avenue Church of Bluefields, W. Va.

Pastor F. W. Roth preached in the meeting of his own church at Cleveland. It is said that 31 were added to the church, 25 of them by baptism.

Prof. P. W. Berry, superintendent of Tate County Agricultural High School, is planning to make it a junior college, and he has a reputation for succeeding.

Central Church of McComb has called as pastor Rev. L. W. Davis, who has been taking his theological course at the Baptist Bible Institute. He began work with them July 1st.

Dr. L. G. Cleverdon of the Bible Institute is resting at Ridgecrest, N. C., after an attack of the grippe. He has had to cancel all his summer engagements.

Some subscribers probably got their paper late last week. The explanation is that the press broke down in the midst of the second run and we had to wait for repairs. "Sorry".

The church at Magee has closed an excellent meeting in which Pastor J. L. Boyd was assisted by Brother L. G. Gates of Laurel. Twenty were baptized and about ten others were added by letter.

If there is more liquor and more drinking now than in pre-prohibition days, how does it happen that liquor is so high in price? The man who complains of prohibition does so because liquor is higher and harder to get.

Dr. Hight C. Moore, Senior Secretary of the Southern Baptist Convention, explains that the delay in the publishing of the minutes of the recent Convention is due to the fact that the Home Board has just sent in printed reports of their year's work, the printing having been done in Atlanta.

In Marion County Brother J. E. Byrd took his group of Sunday School workers last week and conducted Sunday School Training schools for every church in the county. Nineteen schools were held and not a church in the county failed to be represented. That's the sort of hundred per cent people they are.

Dr. M. O. Patterson of Mississippi College assisted Pastor L. D. Posey in a meeting at Itta Bena in which six were added to the church. Pastor Posey is doing a most constructive work in this field and the meeting greatly furthered the cause. It is certain that no church will have better preaching in their meeting than these people heard from Dr. Patterson.

THE HOLY SPIRIT GOD'S GIFT TO BELIEVERS

Pastor A. Reilly Copeland

Tabernacle Baptist Church, Waco, Texas

The doctrine of the Holy Spirit was almost lost sight of until recent years. Much profit from this study awaits every humble believer's efforts. Power, courage and blessing reward suffering saints when illuminated by the glowing truths of Christ's testimony and witnessing and service under the Spirit's leadership. Experience grows out of exposition hence the need of Bible study directed by the Holy Spirit.

GOD'S TWOFOLD GIFT

I—Gift of His Son to the World. John 3:16; Isa. 9:6.

1. To Reveal the Father. John 14:9.
 - a. Through the Son is the only way to know the Father. Mat. 11:27.
 - b. Admittance into God's kingdom is by the new birth. 1 Pet. 1:23; John 3:3-7.
 - c. All men are not the sons of God. John 8:41-44; 1:11-13.
 - d. All men were created by God but all men do not fear Him. Acts 17:29; Ps. 103:13.
2. To Atone for and Put Away Men's sin.
 - a. The Lamb of God. John 1:29.
 - b. To take away our sin. 1 John 3:5.
 - c. Bore our sins on the tree. 1 Peter 2:24.
 - d. Manifested God's name to men. John 17:6.
 - e. Finished God's work through Himself. John 17:4, 19:30.

II—The Gift of the Spirit to the Church.

1. Description of God's twofold gift. John 10:10; 1 John 5:11,12.
 - a. History of the Holy Spirit in Scripture. Gen. 1:2; Job 26:13.
 - b. A fitting emblem the dove and a permanent resting place on Christ. John 1:32; Gen. 8:8-13.

TO OLD TESTAMENT BELIEVERS

I—The Spirit's Coming Was Temporary

1. On Bezaleel as the Spirit of Wisdom for work to copy the Tabernacle patterns. Ex. 31:3.
2. On the Seventy Elders of Israel as through Spirit of Prophecy to preach the truth. Numb. 11:25.
3. On four leaders that they might deliver Israel from her foes in victory. Numb. 27:18; Judges 3:10, 6:34, 13:25, 14:6,19.
4. On David as the Spirit of Praise to inspire him to write accurately the Psalms. 2 Sam. 23:1,2.
5. On Zechariah as the Spirit of Prophecy to inspire him for Witness-bearing to national decaying. Israel 2 Chron. 24:30.
6. Balaam and Saul, bad men, were temporarily mouthpieces for Jehovah. Numb. 22:38, 23:16, 24:2; 1 Sam. 10:10, 11:6, 19:20,24.

TO NEW TESTAMENT BELIEVERS

1. As the Spirit of Holiness to cleanse and sanctify us for service. 1 Cor. 6:11; Gal. 5:17; Rom. 8:13.
2. The Spirit of Wisdom to lead us in our daily walk of life. Rom. 8:14; Gal. 5:25.
3. The Spirit of Grace helps our infirmities and makes intercession for us. Rom. 8:26.
4. The Spirit of Truth bears witness and testifies of Christ and searcheth all things. Rom. 8:16; John 15:26; 1 Cor. 2:10.
5. The Spirit of Prophecy reveals things to come and things prepared. John 16:13; 1 Cor. 2:9,10.
6. The Spirit of Promise asks for us according to God's will. Rom. 8:27.
7. The Spirit of Glory will redeem the body and raise the dead. Rom. 8:11,23.
8. The Comforter abides with us FOREVER. John 14:16,17.

ANNUAL MEETING OF THE HOME MISSION BOARD

B. D. Gray, Corresponding Secretary

The Home Mission Board convened in annual session at the First Baptist Church, Atlanta,

June 8 and 9. The attendance was large. Two ex-officio members were present—Dr. John D. Mell and Dr. L. J. Bristow, Vice-Presidents of the Southern Baptist Convention; all the local members were present and all of the state members except two—Dr. John E. Briggs, Washington, detained on account of the recent death of Mrs. Briggs and Dr. C. W. Duke, Florida, who was at the University of Richmond receiving his honorary degree.

The Board organized by the election of Dr. W. M. Seay, President; Dr. C. W. Daniel, Vice-President; Mr. I. M. Sheffield, Auditor, and Dr. W. H. Major, Recording Secretary.

Later on the Board elected the following: B. D. Gray, Corresponding Secretary; C. S. Carnes, Treasurer; J. W. Beagle, Superintendent Independent and Direct Missions; E. A. Fuller, Superintendent of Evangelism; J. W. O'Hara, Superintendent Mountain Schools; M. N. McCall, Superintendent of Work in Cuba; Geo. F. Austin, Superintendent of Work in Panama.

Pending the transfer of the management of the Southern Baptist Sanatorium to the Hospital Commission, H. F. Vermillion was elected Superintendent until the transfer should be consummated.

The office force had matters in good shape so that business could be transacted with fitting dispatch. The departmental committees met simultaneously and considered the work in their respective departments. In this way the attendance of the committees was smaller than if they had met in succession but time was saved. The committees brought their reports to the full meeting of the Board at the evening session for joint consideration with a view of amicable adjustment of appropriations within the limit set by the Board at the morning session. After earnest and prolonged consideration by the Board it was found that further reduction was necessary, whereupon the matter of adjustment was referred to the Administration Committee with the co-operation of the Corresponding Secretary and the heads of departments for further consideration and report. The task of this committee was a trying one, for resolutions had been made already that cut to the very quick and it seemed cruel to retrench any further. However, mutual concessions were made in the various departments and the committee reported to the Board the next morning its findings which were adopted. The final appropriations were \$838,145.00.

Suggestions As To Our Finances

The following statement and recommendations by the Corresponding Secretary were adopted by the Board:

Our Bonded indebtedness, due for the year, must be taken care of as it falls due. It is, therefore, recommended that the first item in our new budget be the amount of principal and interest due for the year on the Bonded indebtedness.

Second, we have been at a serious disadvantage in making unconditional annual appropriations at the beginning of our year without any guarantee as to the income with which to meet these appropriations. It is recommended that some arrangement be made whereby our appropriations made at the annual meeting will be conditional, dependent for continuance after ninety days or six months upon the measure of our receipts. Only in some such way can we guard with any certainty against an accumulation of our indebtedness.

The Board approved the above recommendations, as to the second item making the appropriations good for six months, or up to November 1st. If our receipts do not improve by that time we shall be forced to make still further retrenchments.

Evolution

The Southern Baptist Convention at its recent meeting in Houston, Texas, declared its position as to the creation of man, namely, that man was

the special creation of God and that the Convention rejects every theory, evolution or otherwise, which teaches that man originated in or came by way of the lower animal kingdom.

Our Board at its meeting adopted the following on this subject:

"Whereas, the Southern Baptist Convention at its annual session in Houston in May, 1926, declared that it accepts the Genesis statement that man was the special creation of God, and rejects every theory, evolution or otherwise, which teaches that man originated in, or came by way of a lower animal ancestry; and

"Whereas, the Convention requested all its institutions, Boards, and their missionary representatives, to give the brotherhood assurance of a hearty and individual acceptance of that declaration;

"Therefore Be It Resolved, That the Home Board in annual session June 8, 1926, does hereby give the brotherhood such acceptance of the said declaration of the Convention."

A More Hopeful Outlook

On every hand a note of hopefulness was heard with reference to the new year. Our annual report in Houston was given hearty commendation by the Convention. The papers uniformly have commended the work of the year and the presentation of Home Missions during the Convention. This was most gratifying to the Board and constitutes a ground for gratitude and an incentive to renewed devotion to our great Home Mission task.

A number of the state secretaries were present and they were unanimous in the conviction that the prospects for the new year for Home Missions, as well as all our activities, are better than for several years past. Business conditions are favorable, labor is profitably employed, expansion in all lines of industry is manifest and crop prospects are inviting. Indeed, the outlook is greater than it has been for years.

Moreover, the agitation of the evolution question, that has so seriously interfered with our work, being settled our brotherhood will surely give themselves more unitedly and vigorously to our great missionary, educational and benevolent activities.

The doctrine of stewardship is being pressed as never before. If we can secure even one-fifth of the 500,000 tithers that we seek to enlist this year, it will mean a mighty advance.

Then the Cooperative Program of Southern Baptists has a fairer showing apparently than it has had at any time heretofore. Certainly we have ground for a good degree of optimism in view of the above hopeful signs. May the Lord of hosts be with us and may this be our greatest year.

THE LYNCHING RECORD FOR THE FIRST SIX MONTHS OF 1926

I send you the following information concerning lynchings for the first six months of this year. I find according to the records compiled at Tuskegee Institute in the Department of Records and Research that in the first six months of 1926 there were nine lynchings. This number is the same as the number for the first six months of 1925, it is 4 more than the number 5 for the first six months of 1924, 6 less than the number 15 for the first six months of 1923, 21 less than the number 30 for the first six months of 1922, and 27 less than the number 36 for the first six months of 1921.

The races of the persons lynched and the number in each race were. Negro, 6; White, 2; Indian, 1. The offenses charged were: Murder, 3; rape, 1; attempted rape, 2; making improper proposals to woman, 1; burglary, 1; wounding officer of the law, 1.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, 1; Florida, 3; Kentucky, 1; Mississippi, 2; New Mexico, 1; Texas, 1. —R. R. Moton, Principal.

THE GOVERNMENT ENDORSES A FIELD MASS

By Geo. W. McDaniel

A disquieting event transpired at Fort Sill, Oklahoma, on May 31st. It would not be unusual in a country where there is Union of Church and State but in the United States it appears incongruous. Reference is made to the observance of a Field Mass at Fort Sill, Oklahoma, under patronage of United States officials.

Let it be clearly understood that there is no objection in this free country to a man observing any form of religious worship which he may prefer. Nor is objection raised to a Roman Catholic chaplain conducting his services and inviting the public to such services. These are rights which should readily be admitted and earnestly defended.

If there be prejudice against any citizen because of his religion I do not share that prejudice. But, I do earnestly object to the Government showing prejudice in favor of any sect. I do not ask and would not accept any governmental patronage of my denomination. Why this eagerness for governmental favoritism of a religious sect—any sect? It is anti-American. It is alien to New Testament Christianity. It is contrary to the spirit of Jesus. It springs out of a mistaken and mischievous notion of the nature of state and religion.

When the Commandant and Officers of Field Artillery School issue, presumably at the expense of public funds, an engraved official invitation to a Field Mass, it is a violation of the American principle of separation of Church and State. The Government has nothing to do with the various religious sects except to protect each in its proper exercise. Government cannot favor one or discriminate against another. God knows no man after the flesh, that is, He is just and impartial. Government should know no sect in preference to another sect. This government cannot favor one sect over another without repudiating a fundamental distinction which has long been recognized among us.

The rule of military discipline cannot be invoked in vindication of what the officials did at Fort Sill. In a state of war everything must bend to military necessity; but we are in no state of war. In an army camp discipline must be maintained even at the cost of inviolate rights; but such a Field Mass has no relation to military discipline unless it be to disturb discipline by outraging the consciences of non-Catholic soldiers and shaking their confidence in the impartiality of the government.

If the Roman Catholic chaplain wanted to hold a "mass" for those of his faith, he was within his rights. If he had extended an invitation to that service he would have been within his rights and no objection would have been registered. If the adherents of his faith, and even those of other faiths, had attended they would have been within their rights, and no objection would have been registered. However, something very different occurred. A "Field Mass", which is a distinctly sectarian ordinance, which we believe is a perversion of the simple and spiritual ordinances of Christ, and which is repugnant to the religious convictions of millions of loyal citizens and devout Christians, was held for the entire Fort and in such a way as apparently to carry with it the endorsement of the United States Government. With all respect to the Commandant, and Assistant Secretary of War, MacNider, I declare that it was wrong to extend an official invitation.

Secretary MacNider, in his reply to a letter from me, objecting to what was done, states: "A mass such as was celebrated at Fort Sill on Memorial Day is observed quite frequently on special occasions in the Army." All the worse! That is no justification but a confession. The Secretary adds: "The effect has been to stimulate interest in the entire program of religious instruction for the military service, Protestant,

Jewish, and Roman Catholic." That is his deduction, and, I think erroneous. He ignores those who are not Protestant, Jewish, or Roman Catholic. He assumed that it is a function of the government to give "religious instruction." He concludes that the official "support" of a sectarian rite stimulates religious interest in thoughtful people who have an aversion to it. It is hoped that the War Department will not commit itself irrevocably to such a position. That Department, in times of war, is our weapon of defense. In times of peace it should not embarrass loyal citizens by showing preference in any way to a religious sect. Its sword should be burnished and the hand that wields it should be strong and loyal, unfettered and free, to strike for our country.

There would have been as much impropriety in the Commandant and Field Staff at Fort Sill issuing engraved invitations to a baptismal service in the Fort by a Baptist chaplain as there was for their official invitation to a Field Mass by a Roman Catholic chaplain. There is gross impropriety in either course.

A highly excited young newspaper man on the St. Louis Post-Dispatch writes me: "Needless to say the ex-service men of St. Louis are astounded at your prejudice. . . . You owe the service men an apology." That is the outburst of rash youth, religious intolerance and half-baked patriotism. I owe the service men an apology! For what? For objecting to the violation of a principle which our forefathers wrote into law and for which thousands of their descendants are ready to die! For protesting the sanction of papal religion under the guise of honoring our soldier dead! The Fort Sill incident is a renunciation of true Americanism, and all the more objectionable because it was done in the name of our heroic dead. They cannot speak from the tongueless dust but I speak for them. They laid down their lives for world-freedom in a war which might never have been fought had there been no union of Church and State. To countenance the unholy alliance between Church and State at home is to make their sacrifices worse than vain.

Cannot a memorial service be held in a Field Artillery School without officially sanctioning a peculiar religious rite for which many find no authority in Scripture and which offends the conscience of many? Of course it can, and much more appropriately and effectively. That service should have been of such a nature as to honor the dead without officially endorsing any sectarian rite, or advertising any religious sect. The Commandant, or Roman Catholic chaplain, might fittingly have paid tribute to the dead to the comfort of the bereaved and the satisfaction of all. Alas! that they chose instead a "Field Mass" with official endorsement! Have we so far departed from the ways of Washington, Jefferson, and Madison that we cannot honor our fallen World War Veterans without a Field Mass or some other sectarian ceremony to which army officials extend special invitations? And the tragedy deepens when the Assistant Secretary of War does not see any difference between a "Field Mass" in honor of the dead and a general religious service on Mothers' Day in honor of mother. Every soldier had a mother. That is something as universal as the belief in a Supreme Being, even more so. Thousands utterly reject the mass with its dogmatism, credulity and commercialism. It is as far a cry from a Mothers' Day service to a Field Mass as it is from Rhode Island to the Vatican.

Assistant Secretary MacNider, in approving the official invitation to the Field Mass, says: "This invitation in no sense implies coercion, etc." Will wonders never cease! Think of a member of the Cabinet justifying the special official sanction of a Roman Catholic service by declaring that men were not required to attend. That statement was entirely superfluous. The Commandant, the Secretary of War, or even the

President could not compel them to attend a Field Mass, or any other religious service. The fathers who drafted the Constitution and Madison who drafted the first amendment provided against the possibility of what Mr. MacNider gratuitously tells us was not done.

Every State in the Union, following the precedent set by Virginia, has adopted a Bill of Rights. There are curious provisions in some of them. However, all agree in one respect, viz: all provide for the equality before the law of all religious denominations and their members. Now a "Souvenir" of the "Memorial Day" services was printed, presumably at the public expense. The names of five priests appear on that "Souvenir." The name of the one non-Catholic chaplain is not mentioned on the program of a service which was ostensibly for the entire Fort and in honor of all the war dead. One wonders if the Roman Catholic chaplain was likewise ignored at the Mothers' Day service to which Mr. MacNider refers as a parallel to the Field Mass. The occasion was also used for the presentation of the Spanish-American War Medal to a Roman Catholic Bishop, by the Commandant. It is more than a quarter of a century since that war, but it was a fitting opportunity to exploit Roman Catholicism. The program advertised Roman Catholics in such a way as to violate that equality of religious denominations which is guaranteed in the Bill of Rights of every State in the Union.

Furthermore, a Field Artillery School has done indirectly and by example what is prohibited the Congress. The Constitution says: "Congress shall make no law respecting the establishment of religion." The Commandant, as far as his prestige could carry, established the mass as an ordinance of the Fort and for invited guests. He may not have meant so to do but that is the logic of the situation which is created, or allowed to be created, through himself.

The gravamen of this case is that the prestige of the government was lent to a distinctly sectarian act of worship and in such a manner as to offend the conscience of multitudes of patriotic citizens. The issue involved in the case is vital. If I stood alone in my protest I would stand no less firmly. Nevertheless, I am not alone. They that be with me are more than they that be against me. A Roman Catholic who has thought profoundly upon the genius of the American Republic and who loves this country and its institutions as he does no other, must regret the mistake which was made at Fort Sill and hope that it may not be repeated.

SUNDAY SCHOOL BOARD

At the annual meeting of the Sunday School Board on June 16th, the following paragraphs were presented by the Corresponding Secretary in his annual report to that meeting:

The Southern Baptist Convention at its session in Houston passed the following: "This Convention accepts Genesis as teaching that man was a special creation of God, and rejects every theory, evolutionary or otherwise, which teaches that man originated in or came by way of a lower animal ancestry." I voted for this resolution and it expresses my conviction.

I have asked such of my colleagues as hold responsible departmental, editorial, and field positions, to join me in pledging ourselves to loyally maintain the above teaching in all our work, both on the field and in our publications. All of them have expressed themselves as in agreement with the above action of the Convention, and they have all heartily joined in this pledge. I trust the Board may not only approve of our action, but also join us in this pledge to the denomination.

The Board gave its approval to these paragraphs and the vote was unanimous and upon roll call, each member answering in the affirmative.

—I. J. Van Ness,
Cor. Sec'y.

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

EDUCATION BY RADIO AND MOVIES

The use of the radio and attendance on the movies is the present day fad of Americans. Some might even call it a mania. The radio cannot in the nature of the case contend for the palm in popularity with the movies, because of the high cost of radio. And yet thousands of homes are supplied with them in our own state. The movies are more popular because comparatively cheap, because they give what the people want, and the crowd is there. It draws many because it takes them away from home.

There is one point at which the uses of these two things meet, or are supposed to meet: they bring information. For this reason many people are talking about the educational value of the radio and the movies. If people can be convinced, or can make themselves believe that they have an educational value it will induce them to believe that what they want is what they ought to have. And there may be people who are really persuaded that they are getting an education by going to the movies, or by listening in on a radio.

This brings up the old question of what is an education, and when is one educated, or who is an educated man. A whole lot of people have been working on that definition a long time, and maybe we are due to work on it a good while yet. For our ideas of education will vary with our ideas of life. At bottom it is not only what people call a practical question but a moral question. At bottom all questions are moral.

There are many, many things involved in an education, such as information, or knowledge, culture or refinement, preparation for business or profession, social position, and finally usefulness or ability to render service to our fellowmen. There may be others that you think of besides these. Education is the releasing of all the potential energies of body, mind and soul; the stimulating of them to function to the last and highest degree, giving them right direction as to the ideal in life, and training them to function in the most dependable way. This means bringing the God-given life within us up to the highest degree of attainment and expression.

Now let us see how much education you may expect from the movies and the radio. The best that you can expect from either is a slight increase in knowledge. The most that the average person gets out of them is entertainment, a mental diversion which is little more than rest from the day's work or weariness.

We are not now going into the morals of the movies. That is an important and serious question. We are asking only as to the educational value. The value of an education does not consist in the accumulation of a certain amount of knowledge. A man may know all mysteries and yet it profiteth him nothing. He may traverse the field of history, of science, of languages, and come out only an educated fool. Notice we say

"he may". He is not apt to do so, but he may. And he will, if all he gets is an increase of knowledge. Get this: It is not the amount of learning acquired that does him any good; it is the amount of hard work he has done while getting it that does him good. In this way he has acquired the ability to work, the habit of work and has learned the joy of work.

Muscle is stored up physical energy. The man with a big muscle has acquired it by hard work, by intelligent, constant, diligent, disciplined labor. The activity of years is stored in that arm on which the muscles stand out like whip cords. All that he has done in the past is gathered up into those lines and like the treasured water in a mountain lake, like the head of steam in a big engine can be released at will to do work that no unused or untrained arm can do. That is education.

Now the mind gets the same advantage by long hard hours of work. An education gained in this way is stored energy. It can be released on proper occasion. A boy who learns in school with little effort is at great disadvantage through life. It is only what we get by hard work that is of any advantage to us. We cannot offer to the Lord or to the world what has cost us nothing. If we do it is worth only what it costs. Remember also that learning by hard work acquires the habit of work and brings the joy of work. Anybody who hasn't acquired this has missed his opportunity for an education. He may go through all the schools, but he comes out a calamity. The habit of work and joy in work are our biggest assets. The reason some people are shoved aside is that they didn't pick these up as they went along.

Now back to the movies. Nobody ever went there to work. People go there to get away from it, away from the thought and memory of it. They want to go somewhere that they may enjoy themselves and their minds won't have to work. It is like putting your feet in a running stream and feeling the ripples of the water tickle your toes as it passes by. It is like having your body gently massaged instead of slinging an ax or a golf stick. There is no mental exertion, and there can be no permanent educational value.

The intellectual curse of our day (not now speaking of the distinctively moral effect), the intellectual curse is the affliction of the motion picture mind. It is a mind that has no automatic power. It will not think, and gets to where it cannot think. The wheels in people's heads who habitually attend the movies will not turn except by a violent yanking of the crank on the outside, and then there is more screeching and groaning than motion. They come to where they can't read a serious book; they can't be interested in a magazine or newspaper unless it is salacious. They don't see why a sermon is so dull, why the preacher can't be more entertaining. If the moving picture business does not show improvement in the next generation, and people continue to patronize them, we will be a race of near imbeciles. If education is the highest development of every form of life, then the moving picture is carrying people in the other direction.

A PREACHER'S CREDENTIALS

2 Cor. 3:1-11

Preachers are sometimes charged with boosting themselves. This charge may be true, or it may be due to a misunderstanding of the preacher's real purpose and motive. The motive behind the motion makes all the difference in the quality of the action. Was that cut in your side made by a surgeon or an assassin? The purpose tells the tale. Don't be too quick to charge a preacher with blowing his own trumpet. Some of the folks at Corinth seem to have charged Paul with commending himself. Certainly people charged Jesus with this, for they said, "Thou bearest witness of thyself; thy witness is not true". But Jesus

replied that it was proper for him to bear witness of himself for he was the only one who knew the facts. Beside this his witness was corroborated by the Father's testimony.

And so Paul is sensitive on this point: he says, "Are we beginning again to 'commend ourselves'?" He had a modest man's instinctive aversion to boosting himself. But the conditions at Corinth compelled some plain speech. He appeals to their own knowledge and conscience: "Do we need letters of commendation to you or from you?" Some may need them; but do we? Someone has said that a recommendation may be like a prop to a chimney, revealing the fact that there is something weak about it. There are preachers who could be called to any church without a word of commendation from anybody. On the other hand, there are others to whom a letter of recommendation would not give much help. A man's best recommendation is the church itself which he has served. "Show me your shavings", said a preacher, "and I can tell how you have been shoving the jack-plane". A job well done is the best preparation and recommendation for another job and a better one. To him that hath shall be given.

Paul says, "Ye are our letter of recommendation"; I am willing to stand on that before the world, "known and read of all men", known and known again. Did I say "Ye are our epistle"? I will correct that. "Ye are an epistle of Christ"; he did it, not I. I was just his servant and instrument. That is all I want to be. That is the best that any man can be. You are the testimonial of my commission to preach, my apostleship. If people ask me, I point to you. My letter of commendation is not written with ink that fades, or on paper that may go up in flame; no, nor yet in tables of stone which are laid away in a museum or crumble with age. It is inscribed in hearts of flesh, in lives which breathe the walk and work among men, which show by their transformation that God has been at work here. Your changed lives, your transfiguration is the work of the Spirit of the living God.

In the fourth and fifth verses is a combination of confidence and modesty, of boldness and humility which ought to be the possession of every preacher. He says, "such confidence have we through Christ to Godward". He thoroughly believes in his commission; he has no fear that God will fail him, or that his work will prove futile. He knows that he is doing God's work, working with God, and that he is bound to make good. And then he safeguards himself against the charge of boasting by saying, "Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God". If ever a preacher loses sight of this he falls like an aeroplane in collapse. It is only the breath of God which sustains him and makes him efficient as a minister of Jesus Christ. This is not merely a theory with him, but must be a matter of constant realization.

This brings him to speak of another thing that enters into the credentials of a preacher, and that is the kind of gospel he preaches. It is only with the right kind of gospel that he can secure the results spoken of. It is a new covenant. This is in contrast with the message which the Judaizers brought, who still clung to the law, and who claimed the approval of Peter. They raised questions as to the true apostleship of Paul; they said he didn't have the letters of recommendation from Jerusalem. Paul says he is not preaching an old covenant, but a new covenant, the one prophesied by Jeremiah and Ezekiel; one written not in stone but one written inside the people; not of the letter, but of the Spirit.

These two are utterly opposite. The old covenant of law was a ministration of death; it condemned people; it could do nothing more. "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." It left people under condemnation. The

new covenant was one of life giving, of release, of righteousness. It enabled people to do what they could not do otherwise. This was its glory. Men generally feel that we are doing well to find and convict the guilty. It is a great triumph if we can enforce the law and execute it upon the criminal. But it is far more glorious to bring life and righteousness to one who was dead in sin. "Verily that which hath been made glorious (the law) hath not been made glorious in this respect, by reason of the glory that surpasseth."

INSIDE DEFECTION

"He that eateth my bread lifted up his heel against me." Thus Jesus proclaims Judas a traitor. The psalmist's words are somewhat fuller: "Mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me". There is no one who is in position to do a cause so much harm as a bad man on the inside. And there is no one who receives the world's full scorn and hatred like the man who betrays a cause to whose support he is committed. Every nation has its traitor in history. And the religion of Jesus Christ furnishes its quota, from the days of Judas till now.

The worst enemies to Christianity are professed Christians. Paul says of some of them: "For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ". The worst enemy of the religion of Jesus is the religious teacher who corrupts the Word of God or seeks to destroy faith in what it says. There are those today in high places who tell us that we cannot hold to the ideas that we got in Sunday School, that we will have to revise all that we learned from our mothers and fathers, and laugh at the belief in the authority, inspiration and infallibility of the Bible as traditionalism. They would scoff at the words of Paul when he says, "Abide thou in the things which thou hast learned, and been assured of, knowing of whom thou hast learned them, and that from a babe thou hast known the holy scriptures".

The destruction of faith today is not by assaults from without because these have repeatedly failed, but by disintegration from within. If faith is not living, it is dead; if dead it is decaying, and that is the affliction of many who have not the knowledge of God. They become the enemies of the gospel, particularly of the cross of Christ. Whenever you hear any religious teacher proclaiming against "outside authority", you may know that he is seeking to pull from under your faith all the foundation of belief in the inerrant word of God.

Going hand in hand with this effort to destroy faith in the Bible is the effort to construct a great ecclesiastical organization. The pressure brought to bear on Christians today for union means nothing else than a great man-made and man-controlled machine. Its only legitimate issue is Romanism, and the upshot of the whole thing is union with Romanism. We used to hear of a great Protestant organization, or the union of all Protestant churches. Now we hear of these same people flirting with Romanism. Many so called Protestant churches and leaders have been making goo-goo eyes at the Romanists since the Eucharistic congress was so much heralded. The whole movement is back to Rome. Episcopalians are courting Rome, and the Greek Church is listening to the Roman siren. And many other so called Protestant leaders are talking like cooing doves in springtime.

We have never had any confidence in the purpose or methods of the Federal Council of Churches. The whole thing is a leaf from the Romish note book. Its purpose was to unite all Protestants and thus bring coercion to bear on the world in general to get its measures over. Recently Dr. S. Parks Cadman, its president and spokesman, in an address before religious news-

paper men in Washington, advocated a return to the ritual and symbolism which have characterized Romish worship. And so we go the way we have been headed for Rome. It is just one more of those cases where "he that eateth my bread lifted up his heel against me".

There is only one safety for the true children of God and the true churches of Jesus Christ, a personal contact with Jesus Christ our Lord and head as He is revealed to us in the infallible word of God. Paul says, "If any man claims to be spiritual, or Spirit-led, let him acknowledge that what I write is the word of God". If any man speak not according to this word, then there is no light in him.

HUMAN NEED

For I find myself after this tour of the Mediterranean countries asking myself—How far has the erection of wonderful temples, cathedrals and mosques helped to give the worshipers in them the abundant life? The minute the traveler steps out of these temples he is confronted with swarms of beggars. Poverty and ignorance swarm through the streets and over the hills where these religious buildings stand. In one of the Mediterranean countries where one of these temples, built with men's hands, is a marvel of architectural skill, and filled with gold and silver and precious gems and silk altar cloths, 70 per cent of the people cannot read and write and all of life for the masses is spent in ceaseless toil that has in it little joy and creates no new life.

I find myself coming home from the contemplation of these outward religious buildings asking myself how much they have ministered to real human need? Why should human energy be spent in raising these gorgeous mosques and cathedrals and temples, while the abundant life of the people is so neglected and starved that under the shadow of these houses of worship poverty and disease and neglect of childhood swarm with numbers that are a hundred fold more than the numbers that kneel within to lift up gaunt faces and thin hands to the gods that do not give them the abundant life?—Sheldon.

Christianity cannot be taught in Turkey, but there is no prohibition against living it. In the Christian Century Charles M. Sheldon writes about his Mediterranean tour the following:

"Under the Turkish law, a Christian missionary or teacher can not even say a Christian sentence of grace at his own table if he has a Turkish visitor or guest. In his own school room he is not allowed to utter the name of Christ, to read a word from the Bible or even answer a question which the pupil might ask about the meaning of religion.

"These American teachers and preachers in Turkey are obeying this law literally. Here is the astonishing situation. Christian men and women in the Moslem world, teaching in Christian schools paid for and supported by Christian church members in America, sent over to preach the gospel to unchristian people and 'convert' them to the Christian faith are absolutely forbidden by the law of the land to teach the very thing which the Christian churches have hired them to teach."

Sunday morning at First Church, Hattiesburg, Superintendent Gaines Hightower took a part of the lesson hour for three brief talks by young men in the Sunday School in the interest of Christian Education. One of these was a young man who was recently graduated from High School. He spoke on "Why I Am Going To College". The second was by Mr. Batson, who had been in Mississippi College one year, and the third was by Mr. Travis, who has been in the college for three years. Their talks were good and were given close attention. The church has a Daily Vacation Bible School in progress

with an attendance of over 150. The editor preached for the church morning and evening. President Johnson was in the congregation in a rolling chair and was given quite a reception at the conclusion of the service. He keeps in close touch with the field workers of the college and every day is receiving room fees for next session.

BOOKS

When Yesterday Was Young

This is a charming story of girl life in the South some fifty years ago and on, by Mrs. Isla May Mullins. It has all the ear marks of personal experience and makes a good companion volume to a former book by the same author, entitled "Captain Pluck", which was easy to identify as a story of Dr. Mullins' boyhood and young manhood. This story begins in Alabama, but has wide enough range to awaken interest and give a good picture of many places and people from New England to the Gulf of Mexico. It is published by the Sunday School Board.

Teachings of Pastor Russell

It is well that Dr. W. T. Conner of the Southwestern Seminary have given us this companion volume to the one on the Teachings of Mrs. Eddy. He is a theologian who brings forth out of his treasury not only things old but new. That is, he applies his knowledge of theology to present day problems and heresies. There are many places where this little book is needed and will save some people from wandering in the wilderness and mispending their lives in vanity and nothingness.

The Rising Tide of Ecclesiastical Apostasy

This booklet by Dr. R. K. Maiden of the Word and Way, Kansas City, is born of a conviction and borne on by a passion that our generation is in danger of being swallowed up by an entire misconception of the idea of a New Testament Church. The author's ideas are so honest and his vision so clear that his book is worthy a place in every home. From history and present day experience it shows that defection in doctrine generally originates in a wrong conception of the nature and function of a church. Dr. Maiden loves the truth with his whole heart and his life is given to the proclaiming of it. The pamphlet has 64 pages and can be easily read at one sitting. It is published by The Western Baptist Publishing Co., of Kansas City.

Let us further remember that it is only the practical application of the McDaniel statement. To be sure, there are many amongst us who do not believe in the theory that the Southern Baptist Convention has the authority to impose creedal statements on anyone, but the resolution is couched in courteous terms and "requests" that the agencies owned and controlled by the Convention will give their full subscription to the Convention's action. We cannot escape the fact that the resolution will help to settle the aggravated state of mind growing out of the regrettable evolution frenzy. Surely, anyone who hesitates to subscribe to the McDaniel statement would hesitate to subscribe to the Tull resolution. And we do not hesitate to say that if there are persons employed in any of our co-operative work, South-wide or state, who can not conscientiously subscribe to the McDaniel statement they certainly ought to be big enough to resign their posts and relieve the embarrassment which their refusal to subscribe to the Convention's action would immediately entail. We do not propose to take any more space and time to discuss the Tull resolution. It is but the practical application of the McDaniel statement and we do not believe for a moment that any one of our Southern Baptist agencies will have a single person who will not cheerfully accede to the request of the Convention to give his or her full acceptance to the McDaniel statement.—Christian Index.

Convention Board Department

The Revival Meeting

What is a revival meeting for? A revival usually means to the average thinker the addition to the church of so many new converts; but this is not in reality the meaning of a revival. In Old Testament days, the prophets prayed for a revival of the Lord's people. This is what a revival should mean today. When His people become revived, then He adds unto the churches those who are being saved.

What should our people be revived from? This is a large question. As it appears at present, there is great need that they shall be revived from their selfishness. We find that for the first six months of the year that 602 churches which are listed in the annual minutes of the district associations gave nothing to the Co-operative work of the denomination. These churches are simply living at home. How the pastors of these churches and the churches themselves can look into the plain words of the Saviour when He commanded that the Gospel should be given to the whole world, and the churches and the pastors still feel that God's richest blessings will be upon them, we cannot understand. Furthermore, we cannot understand how a church can tolerate a pastor who will tolerate such selfishness on the part of the membership. Neither can we understand how a pastor will tolerate the indifference of a church which lives for itself only. This is not a matter between the pastor and the State Board or any Convention. It is not a matter between the church and Boards and Conventions. It is a matter of both pastor and church as to their relation to Christ who is founder of the church. But there is something radically wrong when 602 churches can go for six months without contributing one cent to a great world-wide program for Christ. And there are some which sent in contributions which are not far ahead of those which gave nothing. The crying weakness, as we see it now, is a lack of a conscience on the stewardship of substance. When it comes to the proportion, people are unwilling for the Bible to speak. God is ruled out when it comes to speaking in His written word in so far as some people are concerned. They deny absolutely that He has given any definite instruction or information concerning the proportion that a person should give.

So, one of the greatest needs in a revival meeting is to awaken within the people a conscience on stewardship of service and of the obligation of the people to send the Gospel to the lost.

Another thing from which the people should be revived in a meeting is from an indifference towards the things that are transpiring in the Kingdom work; in other words, an indifference towards their denominational paper. Some would much rather read of fights going on between individuals, between churches, between denominations and between factions in denominations than to read of fields white to harvest, or to read of the progress that the Kingdom of God is making. And to find out how the Kingdom is progressing, it is necessary that one shall read his state denominational paper, for he will not find this information in any other paper, whether religious or secular, as he will find it in his own denominational paper. The revival meeting should be a season for placing the paper in every home.

Another thing from which a church should be revived is its living after the pattern of the world. There is not so much difference between the world and the church as there should be. Much of the preaching in revival meetings as well as in the regular services of the churches is directed against wickedness in New York City, England and other foreign places instead of treating the case in hand. In fact, the worldly living is the cause of the failure to be interested

in the denominational paper and in contributing to the progress of the Kingdom. It was not until Isaiah's lips were cleansed that he said, "Here am I Lord; send me". There is nothing that gives a relish for religious service so much as a life cleansed of the practices so commonly engaged in by the "children of this world".

The Status of the Budget System

To date, 529 churches have reported as having adopted the Budget System, having made the every member canvass for funds. The amount pledged for the year is \$390,613.30.

The amount contributed to the first of July of this year was \$134,108.75. This came from 814 churches. This makes an average of \$164.75 for each church for the first six months of the year, or \$27.47 from each church per month for the seven causes supported by the Southern Baptist Cooperative Program. If the 529 churches which have reported as having pledged for the year's work had contributed the full amount given above for the first six months, these same churches would then be behind \$61,197.90 for the first half of the year. One-half of the \$390,613.30, or \$195,306.65, was due by July 1st.

Now, some may console themselves by saying that Mississippi is up with any state in the South and that the special or designated contributions will run the amount far beyond that received to July 1st on the Cooperative Program. All of this is true, but we are making our comparison by the wrong standard. The Bible standard should be that by which we measure our stewardship; by making our contributions by the week, and as a minimum amount the only figure which Jehovah has given in His word, the tenth. Whether you take the position that this applies to the Jews only, or whether you look at it as being binding upon Christians, there is one thing that is certain and that is that the Lord said that the tithe is wholly unto Him. It should also be remembered that if all of the church members would contribute this proportion, there would never be any need for making appeals.

PLACES AND DATES OF ASSOCIATIONAL MEETINGS

Association	Place	Date
Tippah Co.—Fellowship Church		Sept. 1-2
Lafayette County—Concord Church		Sept. 7
Marshall County—Salem Church		Sept. 8
Lebanon—Big Level Church		Sept. 8
Prentiss County—Baldwyn Church		Sept. 8-9
Benton County—New Prospect Church,		
6 miles west of Walnut		Sept. 8-9
Jackson County—Pascagoula Church		Sept. 9
Grenada County—Grenada Church		Sept. 8
Alcorn County—Tishomingo		
Chapel Church		Sept. 9-10
Lee County—Union Hill Church		Sept. 9-10
Marion County—Holly Springs		
Church		Sept. 10-11-12
Hancock County—Corinth Church,		
6 miles south of Nicholson		Sept. 11
Calhoun County—Concord Church		Sept. 14
Quitman County—Belen Church		Sept. 15
Coldwater—Grays Creek Church		Sept. 15-16
Oktibbeha County—Double Springs		
Church, near Maben, Miss.		Sept. 16
Pontotoc County—Turnpike Church		Sept. 16-17
Bay Springs—Montrose Church		Sept. 22
Lauderdale—Goodwater Church, 12		
miles west of Meridian		Sept. 22
Yalobusha County—O'Tucklofa Church,		
6 miles east Water Valley		Sept. 22
Franklin—Roxie Church		Sept. 23
Tate County—Coldwater Church		Sept. 23
Pearl River County—Carriere Church		Sept. 23-24
Leake County—Corinth Church		Sept. 24
Jeff Davis County—Prentiss Church		Sept. 24-25
Neshoba County—Hope Church, 9 miles		
west of Philadelphia		Sept. 24-25-26
Rankin County—Brandon Church		Sept. 29
Zion—Tomnolen Church		Sept. 29-30

Tallahatchie County—Charleston Church	Sept. 30-Oct. 1
Oktibbeha—Pleasant Grove Church	Oct. 1
Walthall County—Lexie Church	Oct. 1
Pike County—Friendship Church	Oct. 1-2
Liberty—Rolling Creek Church,	
4 miles S. E. Stonewall	Oct. 2
Simpson County—Shivers Church	Oct. 5
Holmes County—Tchula Church	Oct. 5
Carroll County—Hickory Grove Church	Oct. 5-6
Jones County—Laurel West End Church	Oct. 5-6
Scott County—Harperville Church	Oct. 6
Union—Port Gibson Church	Oct. 6-7
Newton County—Newton Church	Oct. 6-7
Mississippi—Berwick Church, Amite Co.	Oct. 7
Chickasaw Co.—Houston	Oct. 7-8
Covington Co.—New Hope Church, 5	
miles north east of Sumrall	Oct. 7-8
Columbus—Columbus First Church	Oct. 8
Copiah County—Dentville Church	Oct. 12
Smith County—Taylorsville Church	Oct. 13-14
George County—Union Baptist Church, 4	
miles south of Lucedale	Oct. 13-14
Kosciusko—Unity Church	Oct. 14-15
Wayne County—Strenghthford Church	Oct. 15
Greene County—Pleasant Hill	Oct. 15-16-17
Sunflower County—Bethel Church	Sept. 16-17
Montgomery County—Duck Hill Church	Oct. 19
Clarke County—Harmony Church	Oct. 21-22

If any corrections are necessary, please notify the Board office at once. We shall appreciate it if any one will mail to the Board office, Jackson, Mississippi, copies of minutes of associations which do not appear in this list. It is of vital importance that we have this list complete at an early date.

—R. B. Gunter.

THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

THE BIBLE makes it clear that Man is body, soul and spirit. He is physical, intellectual, spiritual.

These THREE AGREE in One, and that one is harmonious and healthy man. The Director of this Trinity is spirit. When the spiritual is in control through soul the whole man is spiritually minded, and to "be spiritually minded is life", and it includes health, for health comes this side of life. But to be "carnally minded is death" and this includes sickness, for sickness comes, usually, this side of death. Every problem of health is a compound, complex problem. It involves spirit, soul and body. This gives rise to TWO extremes. The "metaphysician" says there is nothing but Mind and mind is Spirit. The "materialist" says there is nothing but matter, and that the world as we see it, with all it holds, evolved from "protoplasm", whatever that is, and he sees and works on material things only. THE BIBLE makes it clear that both these theories are wrong, for it shows us "bodies terrestrial" and "bodies celestial". So the problem of health is NOT purely a physical matter, nor purely a spiritual matter, but it is a matter largely of the CONTROL of the physical by the spiritual through soul.

This is the BIBLE way of health and life.

So Paul assumed this knowledge when he said, "Know ye not that your body is the temple of Holy Spirit"?

He recognized this fact when he said "I beat and bruise my body, and make it obey my will".

THE BIBLE marks a clear way to GOOD HEALTH through body control by spirit through soul. Practically all "diseases" have their origin in physical "indulgences", that is in yielding to the leadings of uncontrolled physical appetites and passions. Of these "appetites" that for food implanted for the preservation of individual life is one of the strongest and one of the most dangerous.

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R. B. Gunter.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

RICH AMERICA! WHITHER BOUND?

It is not our purpose to dogmatize, or to assume the role of a prophet in attempting to answer the question before us. But, there are certain facts that face us, and certain tendencies and forces at work which lead us to believe that America is headed toward a destination which is not altogether encouraging. What are some of the facts? What are the manifest tendencies? What forces are at work to disintegrate the foundation upon which our moral, social and spiritual structure has been founded?

We are faced, first of all, with the fact that we are growing rich at a pace that is positively staggering. We have in this nation of ours only seven per cent of the world's population, but we own eighty-five per cent of the world's motor cars. We own seventy per cent of all the basic supplies of the world. Our wealth is inconceivable to the average man. The railroads, the banks, the factories, the stores—all the agencies of commerce and industry show unprecedented earnings. Money is plentiful and cheap. We are riding in seventeen million automobiles in the United States. Everybody in the nation could ride at one time by auto. Capital, by the millions, is being poured into our banks. Millions are being invested in the South. During the month of April more than seventy millions of authorized capital was invested, or began to do business, in Mississippi. What is true here in our own State is true in almost all of the Southern states.

Let us be very certain that we do not misinterpret this abundance of material blessings.

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boasts and foolish word,
Thy mrecy on Thy people, Lord!

In the midst of this material progress we must more and more be brought to a clearer conception of the stewardship of wealth. If Christianity is to hold the leadership of the world, we must define property in Christian terms. Many minds are already at work on this subject, some non-Christian, some anti-Christian; unless Christ, who is the light of the world, speaks through His servant a clear message here, confusion upon confusion will follow this multitude of council.

Property and its management is one of the great problems of America today. We are in an age, when wealth is increasing at a prodigious rate, and connected with its increase, as well as with its possession, many knotty and serious problems, most of them moral, have arisen.

Christianity dare not keep silent, since there is a "Thus saith the Lord", a Christian doctrine of property, as truly as there is a Christian doctrine of life. God is the absolute owner, and He has never turned over the title deeds to a foot of the earth. The basis of property in the Christian conception is sonship to God. Because of creation and redemption, we are in a two-fold sense God's. "In the beginning, God created the heavens and the earth", Genesis 1:1. "Unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth with all that is therein", Deut. 10:14. "The earth is Jehovah's, and the fullness thereof", Ps. 24:1. "For every beast of the forest is Mine, and the cattle upon a thousand hills", Ps. 50:10. "The silver is mine,

and the gold is mine, saith Jehovah of hosts", Hag. 2:8. "Behold, all souls are Mine; and the soul of the father, so also the soul of the son is Mine", Ezek. 18:4. "Ye are not your own, for ye were bought with a price", I Cor. 6:19. A recognition of this two-fold truth will save us from the pitfalls that lie along our pathway, and from the untoward destination that America seems to be headed for.

Shall we, like the nations of the past, wallow in our luxury, and become so case-hardened that the appeals of a needy world will fall upon deaf ears? Shall we, in our ease, settle down into a state of selfishness, and like the Great Salt Sea, drink in all the blessings of prosperity that God is constantly bestowing upon us, and fail to give out of our bounty to those who need our help? God forbid! If we do, then nothing but destruction can come to us!

If we do not become the masters of our wealth rather than being mastered by it, it will become a tool in our hands to work our undoing. We must, somehow, lead our people to see that the hope of America lies in the way we handle our wealth. The moralization of power is our crying need. Money is power, either for good or evil. Jesus said to the tempter, when asked to turn the stones into bread, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". America can no more live on bread alone now than when Christ spoke these words. The tempter is making his appeal to us today. He is striking at the very vitals of our commonwealth. He would make us believe that we are secure from the foes that are without and within. But, unless we give proper direction to the wealth that we have become heirs to we shall surely go down under the weight of an unhealthy prosperity. Like a cancerous sore, it will eat at the vitals of our national life, and undermine the health of our nation. America is fast becoming anemic on account of her increased wealth. There is only one remedy that can save her from selfishness and ease and luxury and ruin. That remedy is a proper recognition of her stewardship. "Jerusalem remembered not her latter end; therefore, is she come down wonderfully". Will America forget her latter end? Will she fail to recognize her stewardship? God save the mark! If we do we shall surely suffer the consequences.

Let us get our eyes upon the forces and tendencies that are at work, undermining our Nation's strength, and with our faith centered not upon things which are material, but upon things which are eternal, put God first in all things, that our future may be made secure; that happiness and peace may be upon our land; that we may be saved from the snares of wealth.

BAPTISTS WILL SEEK HALF MILLION TITHERS

Proposed Quotas in Accomplishment of This Task Suggested to Various States

Having been instructed by the Southern Baptist Convention to inaugurate a campaign for the enlistment of 500,000 tithers among Southern Baptists during the new Convention year, the Cooperative Program Commission, through its promotion committee of 12, has apportioned this objective among the various states comprising the Convention's territory.

The apportionment was made upon the basis of the numerical strength of the Baptist membership in the various states, and the number of tithers which each state will be asked to enroll

is as follows: Alabama 37,850, Arkansas 21,250, District of Columbia 2,000, Florida 13,650, Georgia 55,950, Illinois 8,700, Kentucky 42,950, Louisiana 16,800, Maryland 2,450, Mississippi 30,000, Missouri 31,400, New Mexico 1,500, North Carolina 50,000, Oklahoma 17,000, South Carolina 29,500, Tennessee 37,500, Texas 71,500 and Virginia 30,000.

You will note that Mississippi's quota is 30,000. If all our pastors and church leaders will give this matter their attention we should easily reach our quota by the close of 1927. We have Tithers Covenant Cards on hand, and will be glad to send to each pastor and church whatever amount they may desire. Let us push this matter vigorously.

SELF-RELIANCE

By Dr. William James Robinson

"By thine own soul's law learn to live;
And if men thwart thee, take no heed;
And if men hate thee, have no care—
Sing thou thy song, and do thy deed;
Hope thy hope, and pray thy prayer,
And claim no crown they will not give."

—John G. Whittier.

Believe in your self. Believe that you were born for a glorious end. Believe that possibilities inhere in you that if properly utilized will bless the world and give you unalloyed joy. Believe that all worthwhile men are ready to recognize merit and help any one who deserves it. But if you would gain honorable recognition you must learn to depend on yourself and wisely direct your energies.

Analyze yourself, know your resources, seek information, listen to wise counsel, be a keen observer, and a serious thinker. But be certain of this one thing, you must depend on yourself to make the decision that determines your place in the world. Whoever depends on others to do his thinking and planning will always be an underling.

Napoleon was contemplating a great campaign when his uncle, Cardinal Fesch, tried to dissuade him. Opening a window and pointing Napoleon asked:

"Do you see that star?"

"No; I see no star," replied the Cardinal.

"But I see it," said Napoleon and turned his back on his uncle.

To make the most of life you must be self-reliant. But, remember, self-reliance can not change laws. Fire burns, gravitation works, the world goes round, these and other laws are unchangeable. The wise man accepts them, and harnesses them, and makes them serve him. There is nothing more you can do.

To do the great things that are to be done, and they are the only ones that pay good dividends, you must be equipped. Upon yourself and yourself alone you must depend for personal equipment. Great schools have been built to make it possible for you to prepare yourself for noble service, but you must utilize them or they will mean nothing to you. The prepared man renders the service and gets the reward.

Cyrus W. Field realized the value of a trans-Atlantic cable. He believed he could lay one that would render infinite service. He set out to do it. He staked all he had and was on the enterprise. He experienced two disasters. Nothing daunted he tried the third time. He succeeded. While trying he was the butt of ridicule, the victim of taunts and sneers. But just as soon as the first message was transmitted his name was inscribed in letters of gold, studded with diamonds, among "The Immortals."

Unless you believe in yourself nobody else will. Unless you rely upon yourself there is nothing for you to base a hope upon. Somebody is going to do a great deed, make a great discovery, carry to success a great enterprise. But he will believe in himself, and rely upon himself before he does it. What you you think of yourself?

W. M. U.

Mississippi Scholarships

It is with genuine pleasure that our B. W. M. U. considers the fact that we will this coming session have fourteen scholarship students in the various Institutions of learning.

There will be two on State Scholarships in Blue Mountain College; and three in Woman's College, Hattiesburg. In addition to these that our B. W. M. U. are sending, several others go on scholarships from districts or associations.

At the W. M. U. Training School, Louisville, we will have four young women. Several others will attend who pay their own expenses.

At the B. B. I. we will have one, and perhaps two on Scholarships.

We hereby give the names as they are now recorded in this office:

Blue Mountain: Fannie Lynn Gamlin, Ida Mae Garland.

Woman's College: Lorena Burkhalter, Trannie Odum, Lockwood Thompson.

W. M. U. Training School: Evie Landrum, Juanita Byrd, Christine Bush, Lottie McCoy.

The names of the others will be given later on. In addition to the above we will have the privilege this year of mothering four of our Margaret Fund students, namely, Virginia Rowe, Tully McCrea and Jennie McCrea. Another will be named in this list later.

Beloved, the greatest need of each of these students is not funds. We shall gladly furnish that. It is not clothing. We shall be pleased to remember them with boxes now and then. Their greatest need is that Mother hearts all over the state go out daily for each of them in prayer. Let us not forget to pray for them.

We Are Thankfully Proud!

Do those two words fit together? Surely they do in this case. Ever since the notice came out that announced the four Mississippi women to be known as the most useful, during the past years to the State, we have had a feeling of deep pride. But sure it has been so immersed in gratitude that it cannot be considered a lofty pride.

Because Dr. Burkhalter says what we want to say and says it better we clip from him what all should know concerning two of these deserving women—OUR two since both are Baptists: "Two of the four women of Mississippi who were selected as probably the most useful women of the state, and whose pictures will be hung in a hall of fame at the Sesqui-Centennial Exposition at Philadelphia, are Baptists and have records of distinguished service to their denomination. Mrs. M. L. Berry has been lady principal of Blue Mountain College for more than fifty years and has been one of the chief factors in the history of that institution. She is the daughter of the late General and Rev. M. P. Lowrey, brother of two former presidents and the aunt of the present president of the college, as well as mother of the present president of Hillman College.

"Mrs. Lizzie George Henderson, of Greenwood, is the daughter of the late Senator J. Z. George, who represented his state with distinction in the U. S. Senate for many years. Mrs. Henderson has for many years been active in religious, social, civic and philanthropic work. She gave her father's large home to the Baptists of Mississippi to be used as a home for aged preachers. Her husband, a banker, is also an active Baptist."

Second District Meeting, Clarksdale, June 15 and 16

The 8th Annual meeting of the Woman's Missionary Union of the Second District was held in Clarksdale, June the 15th and 16th, with a large number present, 168 delegates besides the local attendance.

Mrs. M. F. Doughty of Shaw, District Vice-President, presided.

The opening devotional was led by the host pastor, Rev. M. C. Vick.

The Young People's work was very forcefully presented by a pageant given by the young people of Clarksdale, under the direction of Mrs. M. J. Dunn. Mrs. A. J. Aven, State President, was then presented to the body, who in turn introduced the speaker of the evening, Mrs. W. Y. Quisenberry, of Clinton, whose soul-stirring message was her experiences on a recent visit to the mission stations of China and Japan.

Prayer by Mrs. Doughty.

The second day's session was begun with conferences of superintendents and officers of the district, beginning at 8:30.

Mrs. J. R. Adams of Lyon prepared the hearts of all for the day's work with devotional based on the 50th Psalm.

All delegates and visitors were made to feel thrice welcome by the warm words of greeting spoken by the president of the hostess society, Mrs. G. W. McGaha. And Mrs. Lomax Lamb of Marks, in her own gracious way responded to this welcome.

One of the high points of the day's session was the reports by the superintendents and officers of the district in response to the searching question, "Watchman, What of the Work?" This was followed by a Tithing Hour under the direction of Mrs. Ned Rice of Charleston, ably assisted by Mrs. M. C. Vick of Clarksdale, Mrs. J. F. Scull of Hollandale, Mrs. Guy Waldrop of Merigold, Mrs. Sam Simmons of Grenada, Mrs. J. M. Causey of Marks, and Mrs. R. A. Kimbrough of Charleston. Mrs. M. S. Deterly, Stewardship Leader for the District, closed this hour with very appropriate demonstration given by the Lyon Society, "Not Exempt".

Mrs. Aven brought a great message to the women at this time, which closed the morning's program.

In the afternoon Miss Mayme Slaughter, Field Worker of the State, discussed very interestingly and profitably "Rural Work", followed by a general round table discussion of the needs of the work in the district.

Mrs. R. A. Kimbrough of Charleston, Chairman of the Resolutions Committee, reported.

Mrs. A. L. Fitzgerald of Crenshaw, Chairman of Committee on Nominations, gave the following report:

The following officers will serve the district for the ensuing year:

Mrs. M. F. Doughty, Vice-President and Treasurer.

Mrs. Myrtle H. Leggett, Charleston, Secretary.
Mrs. W. V. Jenkins, Clarksdale, Personal Service Leader.

Mrs. F. G. Hightower, Tunica, Mission Study Leader.

Mrs. Lomax Lamb, Marks, Young People's Leader.

Mrs. M. S. Deterly, Clarksdale, Stewardship Leader.

—Mrs. Myrtle H. Leggett, Sec'y.

Meeting of Third District Baptist Woman's Missionary Union

The Third District Baptist Woman's Missionary Union closed a two days session in this city at the Baptist church.

Practically all counties in the district were represented by superintendents and delegates. The counties of Yalobusha and Itawamba were recently included in the organization. Itawamba, which might be considered the infant county in the district, had an excellent representation.

The meeting was presided over by Mrs. John Brown, of Tupelo, district vice-president. After a devotional conducted by Rev. Charles F. Hinds, of Amory, Mrs. E. W. Flinn, of Amory, extended delegates and visitors a cordial welcome, which was responded to by Mrs. C. P. Long, of Tupelo.

Following the appointment of committees, Miss Mayme Slaughter, of Jackson, state worker, de-

livered a splendid address, using as her theme "The Vital Necessity of Putting the Lord's Work First in Our Lives."

Friday morning's session was opened by a devotional led by Mrs. M. D. Ross, Amory. Following roll call, Mrs. J. M. Owen, of Pontotoc, discussed very interestingly, "Making An A-1 W. M. U." Mrs. J. N. Berry, of Tupelo, had charge of the Young People's work, giving excellent demonstrations.

The afternoon and concluding session opened by Mrs. McCleod, of Potts Camp, conducting the devotional.

A demonstration of Personal Service was given by Miss Thelma Cypert. Mrs. L. L. Ray, Blue Mountain, followed with an inspirational discussion on "Stewardship and Tithing."

A report of the nominating committee was next read by Mrs. Christopher Longest, of Oxford, in which the same officers were recommended for another year, with the exception of Mrs. E. W. Flinn, Amory, who was elected Mission Study chairman, due to the resignation of Miss Margaret Buchanan, of Blue Mountain. Mrs. Lucile Francis, of Nettleton, was elected secretary. The resolution committee reported through Mrs. T. R. Smith, of Belmonte, after which the meeting adjourned.

The Baptist of Chicago, which is the official organ of Northern Baptists, says it is the fixed policy of the Northern Baptist Convention not to "impose upon workers supported by it any test of orthodoxy except a genuine personal loyalty to Jesus Christ". Notice a few things. First, the "except". If you make an exception of anything you reserve the right and exercise it to impose a test. So this does away with the logic that you can't impose tests of orthodoxy. Second, Who is to be the judge of their "genuine personal loyalty to Jesus Christ"? Is a man's statement of his loyalty to be accepted upon its face? Or is the convention to define loyalty? or is the board that employs him to define it? Is his loyalty to be indicated by his acceptance of Jesus as the Son of God, his acceptance of the Bible as his Word? What must he believe about Jesus to be considered loyal? How much is he to obey to be counted loyal? May he refuse to be baptized and still be accounted loyal? Does one employed by the boards need to be a Baptist to be accounted loyal? There is room in here for a great many questions.

Christian Century says of the Senatorial primary in Pennsylvania:

"Decent citizens who cherish even a conservative idealistic outlook on our American democracy are gravely disturbed over the revelations of political prostitution in Pennsylvania. Nothing comparable to it has ever been exposed before in our country. The teapot dome scandal, the Newberry case, the most flagrant exposures of Tammany hall's methods, the Tweed ring—nothing so sinister as the corruption of Pennsylvania's electorate by the shameless use of money has ever been brought to the bar of our public conscience."

Jeremiah Smith of Boston two years ago undertook the rehabilitation of the finances of Hungary under appointment of the League of Nations. Last week the Hungarian Premier paid him off with a check for \$100,000. But he refused to accept it, though not a rich man, because he said the Hungarians needed it more than he did. He said, "The only compensation I desire for my work is the appreciation and friendship of the Hungarian people", and he returned the check as a gift from the American people to the people of Hungary. He refused even to accept his living expenses, and declined a decoration. This is the sort of man the world needs to know more about, and needs more like him.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

YOUNG PEOPLE HOLD B. Y. P. U. MEETING HERE

City Members Entertain Visitors
Coming From All Over District

In electing officers for the District B. Y. P. U., to serve during the coming year, young people assembled at the convention here re-elected A. W. Talbert, of Jackson, president. The next meeting place was chosen as Hazlehurst, the convention to be held on July 1 and 2, 1927. A Yazoo City member, Hailon Murphy, was elected vice-president, and other officers are Mrs. Fred Ainsworth, Hazlehurst, secretary; Miss Rena Mitchell, Vicksburg, Junior and Intermediate leader. The district banner, awarded on a basis of points of general standard of excellence, was given to the Davis Memorial Baptist church, of Bailey avenue, Jackson.

Thongs of young people filled Calvary Baptist Church here this morning to be present at the closing day's program for the District B. Y. P. U. Convention, which began on Thursday. Boys and girls from counties including Yazoo, Madison, Warren, Simpson and Hinds assembled, with representatives taking part on the program.

The opening session was held at 4 o'clock Thursday afternoon, beginning with conferences for juniors, intermediates, seniors, leaders and general officers, with a social following.

Songs were given under the direction of A. H. Doty, local singer. The address of welcome on behalf of the Jackson City B. Y. P. U. was made by A. W. Talbert, president. Dr. H. M. King, pastor of Calvary Baptist Church, gave the welcome for the church where the sessions were held.

A unique response to the welcome addresses was made by the whole assembly, all joining in singing words to the tune, "Loyalty to Christ."

The principal speaker for the evening was the Rev. Ira Eavenson, a missionary to China, now at home in Mississippi on furlough. Many interesting features were brought out about his work in the interior of China, having been stationed in the province of Haaong. He showed a number of trophies, including pictures, and hand embroideries; discussed the customs of the natives, and enlightened the young people in regard to the daily needs of the Chinese.

The morning program Friday opened with song. The first to appear as speaker was Miss Hazel Knight, of Hazlehurst, talking on the subject, "One Hundred Per Cent Loyalty to My Union, My Church, My Denomination."

"The Joys of a Leader" was ably

discussed by Miss Rena Mitchell, of the First Baptist Church of Vicksburg. An address, "The Plot- ters Clay," was given by Miss Mary Etta Buchanan, state Junior and Intermediate leader. Other features on the morning program were as follows: "Playing the Game by the Rules," by Miss Mildred McCalip, of Yazoo City; "The Value of the Work of a Good Secretary," by Harlan Murphy, representing the Clinton B. Y. P. U.; "Applying My Training," by Miss Joy King, of Jackson; special solo, Malcolm Todd, of Durant; address by Rev. Eavenson.

The session adjourned for luncheon, a picnic being served in Poindexter Park, adjoining the church, by Jackson members of the W. M. U. Plans for the afternoon program included open discussions, selection of next meeting place, election of officers and awarding of banners.

HISTORY OF PROHIBITION

Westerville, O., July 9.—Just a century has been required to bring prohibition into the federal constitution and forward into the way of enforcement, according to a historical statement made here today by Boyd P. Doty, general counsel of the World League Against Alcoholism. Mr. Doty said:

"The adoption of prohibition nationally was the inevitable result of nearly one hundred years of discussing, temporizing and experimenting with the liquor traffic and trying out every method proposed either by its friends or foes. Prohibition—local, state and national—came finally as the only alternative.

"The following chronological outline shows just how fast, how slow and how long—prohibition has been developing as the ideal and purpose of the Nation in best meeting the evils of intoxicating liquor.

"1826—January—Lyman Beecher declared that the 'National remedy for intemperance' was 'the banishment of ardent spirits from the list of lawful articles of commerce, etc.'"

"1826—February 13—American Temperance Society organized at Boston, followed by many other organizations springing up in widely separated parts of the country.

"1833—First National Temperance Convention—Philadelphia.

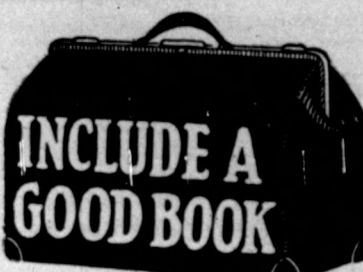
"1834—Congress prohibits introduction of sale of spirituous liquor and wine in the Indian country.

"1836—Second National Temperance Convention—Saratoga, N. Y.

"1838—Tennessee repeals license laws and prohibits retail of liquors.

"1846—Maine adopted first state-wide prohibition law.

"1846-1860—Various states adopted local option and fourteen states



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adopted prohibition laws.

"1852—Massachusetts adopted prohibition.

"1855—Eight states adopted prohibition—Delaware, Indiana, Illinois, Iowa, Michigan, New Hampshire, Wisconsin and New York.

"1860-1870—Prohibition wave receded, leaving only few dry states.

"1873—Woman's Crusade, starting Hillsboro, Ohio, spread to many states.

"1874—Woman's Christian Temperance Union launched.

"1876—December 27—First prohi-

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BAPTIST SUNDAY SCHOOL BOARD

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bition amendment to federal constitution presented by Congressman Blair, New Hampshire.

"1882-1902—Crusade for and adoption of state and federal laws requiring scientific temperance instruction in public schools.

"1885—Second prohibitory amendment resolution presented by Senators Blair of New Hampshire and Plumb of Kansas.

"1886—Congress enacted law requiring that instruction concerning the effects of alcoholic liquors shall be given in all schools and academies under federal control.

"1888—Ohio adopted township local option.

"1890—Secretary of War declared that no ardent spirits or wine should be sold in the canteens.

"1890—Congress passed 'Wilson Law' subjecting all intoxicating liquors to laws of state into which shipped.

"1891—Congress prohibited sale of liquor within one mile of Soldiers' Home in Washington City.

"1893—Local option revived and given greater impetus by launching of non-partisan, inter-denominational Anti-Saloon League movement at Oberlin, Ohio.

"1893—Only six dry states in the Union. Four of these later repealed their prohibition laws, leaving Kansas and Maine as the only state outposts of prohibition.

"1893-1913—Twenty long, hard fighting years—the two dry states increased to nine and in thirty other states 25% to 90% of population were under prohibition.

"1899—John D. Long, Secretary of Navy, abolished traffic in beer and other alcoholic liquors on board ships and at Naval Stations.

"1901—Anti-canteen law passed by Congress—abolished sale of beer, wine or any intoxicating liquors in any Post exchange, canteen or army transport or upon any premises used for military purposes.

"1902—Congress prohibited Americans from selling intoxicants to natives of Pacific Islands.

"1903—Recreation buildings and

(Continued on page 12)

Sunday School Department

SUNDAY SCHOOL LESSON

July 11, 1926

R. A. Venable

Childhood and Education of Moses.

Exodus 2:1-10; Acts 7:22.

Introduction: The relentless efforts of Pharaoh to check the increase of the Israelites and reduce them to abject slavery reached its climax in his edict to the midwives to destroy all the male children born of the Hebrew women, at their birth. A greater monstrosity could not have been conceived than that which the moral monster of the Egyptian throne sought to perpetrate upon an oppressed and helpless people. The enormity of this cruel and inhuman purpose appears all the more hideous in the light of the conditions under which the bloody work was to be accomplished and the instruments chosen by him to carry out the hellish crime. The diabolic task was assigned to the midwives, in whose hands lay the fate of the mother and the life of the helpless babe. The office of a merciful and life preserving service, he resolved into one of indescribable horror. Those placed at the gateway of birth to welcome and care for the helpless infant were ordered to kill and destroy. The cruel monster was foiled in his bloody work. Jehovah moved the hearts of the midwives with fear. They paused, wavered and declined to carry out the murderous behest of the king. How widespread and effective this feeling of fear of Jehovah became, we have no means of knowing. The implication is that many a male infant was cast into the Nile and became the prey of the voracious monsters of the deep. How unpropitious were the times for the appearance of a male infant upon the stage of Egyptian history, who should outwit the Pharaoh's, deliver the people of Israel and turn the current of the ages. But man's extremity is God's opportunity. God's unfolding purposes through the ages cannot be thwarted by the councils of kings, nor stayed by the bloody hands of tyrants.

1. The story of God's movement in raising up a deliverer of his people is a charming one, beautiful in its simplicity and marvelous in the details of God's wondrous movements in the world's history. "And there went a man of the house of Levi and took to wife a daughter of Levi. And the woman conceived and bare a son. And when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes and daubed it with slime and with pitch; and she put the child therein and laid it in the flags of the river's brink." (Ex. 2:1-3.) There was nothing of the miraculous connected with the birth of this child, who took his name and place in history as Moses. He was born after the

order of nature and found the sentence of death awaiting his arrival. The preservation of his life was not due to any special theophany in a dream or vision, or mysterious voice directing his mother in the measures she employed to save him from death. The anxiety and dread of the mother, Jochebed, of what awaited her child must have been dreadful, and how to save his life, all absorbing. Seeing he was a goodly child, she concealed him for three months; when concealment was no longer possible, she prepared an ark of bulrushes, impervious to water, and placing him in it, she laid it in the flags by the river's brink. The writer of Hebrews gives us a glimmer of light illuminating the motive which prompted her to rescue the child's life. "By faith, Moses, when he was born, was hid three months by his parents because they saw he was a goodly child; and they were not afraid of the king's commandment." (11:23.) The discerning and impelling power of faith, inspired to action and contrived the means employed to carry forward God's providential purpose to protect the life of the future deliverer of his people. Faith in God, beacons on by a splendid vision of great achievements laughs at difficulties and shouts aloud, "It shall be done". It is said the word, Taboth, rendered, "ark", was used among the Arabs for "coffins". The shape of the ark containing the child borne on by the parents, to the flags of the river's brink, would have the appearance of a funeral cortege, exciting no attention and creating no suspicion.

2. The discovery of the ark by the princess was a fortunate circumstance in the unfolding history and destiny of Israel's future deliverer, leader and lawgiver. The guiding hand of Jehovah was moving the figures upon the checker board of the world's history for all the future and registering the score of victory over forces of wickedness and ruin. God guides those who seek to do his will, and overrules the evil councils of men to his glory. "And his sister stood afar off to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child; and behold the babe wept, and she had compassion on him, and said, This is one of the Hebrew's children. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maiden went and called the child's mother." (Vers. 4-8.) The placing of the sister at a safe distance, as a lone sentinel to keep

watch over the precious treasure, becomes the pivotal point upon which turns the sequel of the whole pathetic story. With what forebodings she must have watched the approach of the princess with her retinue of maid servants. The fate and destiny of her baby brother were wrapped up in what would transpire in a few moments of time. But God had determined that the little ark should not be opened by the hand of a frozen heart. Though she was an Egyptian princess, she met the cries of the helpless babe with the tenderest compassion. Her recognition of the traces of Hebrew blood in the face of the little stranger did not staunch the flow of her womanly sympathy for the little thing, upon which was resting the penalty of death. Instead of ordering her maids to cast the ark, with its precious treasure, into the waters of the Nile to be devoured by crocodiles, she accepted the proffered service of the sister to go and call a Hebrew nurse for the babe. The noble princess evinced no hatred for the alien race, which her father, upon the throne, was seeking to oppress and destroy. Such an expression of the finest excellences of the best type of the world's choicest womanhood commands admiration and bequeaths to posterity an example worthy all imitation. The benignant countenance and tender consideration for her baby brother inspired a confidence in the quick-witted sister, that he had found a friend in the princess and a home in the royal family of Egypt. She is quick to volunteer to find a Hebrew nurse to care for him in his infancy, and sagacious enough to bring her mother and his to the princess to discharge this loving service, and so the babe is safe now in his mother's arms.

3. The princess, prompted by the best elements of her womanly heart, dared to exercise her royal prerogatives in adopting the child as her own, in defiance of the murderous edict of her father. Her action was prompt, courageous and final. She promptly assumes the responsibility of providing for the needs of her adopted child. The charge she gives the nurse are explicit, considerate and authoritative, flavored with the suggestion that she was aware of the fact that the nurse was the mother of the child. "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name, Moses, and said, Because I drew him from the water. And Moses was instructed in all the wisdom of the Egyptians; and he became mighty in his words and work." (Ex. 2:9-10; Acts 7:22.) The nurse is given to understand that the child is committed to her as a trust, and not as a gift. It is not too much to suppose that during these early years that the mother-nurse imparted lessons to the child which had much to do with his future career as a leader, lawgiver and deliverer of his people;

as a worshipper of Jehovah and a builder of a nation, whose racial spirit, and religious cult, have long survived her national existence.

At what age he passed from the care and training of his mother we have no means of knowing. The Egyptians had an elaborate system of education, and special attention was given to the training and education of the youths of the royal family. The course of study was elaborate, embracing physical development and alertness was especially emphasized, and mental training covered a wide range of subjects, beginning in academic schools and passing on through the University at Heliopolis, the Oxford of ancient Egypt. Doubtless Moses was taught literature, mathematics, astronomy, engineering, law, medicine, mechanics, music, the Arts of War, history, philosophy and the symbolism of the Polytheism of the Egyptian religion. Of his achievements before he "refused to be called the son of Pharaoh's daughter", we are dependent upon tradition for our knowledge. Tradition tells us that he led a successful campaign against the Ethiopian king. Josephus, Philo and some Mohammedan writers have sought to adorn the name and character of Moses with worthless legends which rather detract than enhance the luster of his name and the glory of his achievements. Stephen in his language (Acts 7:22) seems to imply that some importance must be attached to the extra Biblical account of this remarkable man.

WHAT HAS BECOME OF JOHN BUNYAN?

By W. W. Keen, M.D.

Let me quote a few lines from a review by Lord Macaulay of Southey's edition of the "Pilgrim's Progress," in the Edinburgh Review for 1831.

"In the wildest parts of Scotland the 'Pilgrim's Progress' is the delight of the peasantry. In every nursery it is a greater favorite than 'Jack the Giant-Killer.' . . . The Wicket Gate, and the Desolate Swamp which separates it from the City of Destruction . . . the stately front of the House Beautiful are as well known to us as the sights of our own street. Then we come to the narrow place where Apollyon strode right across the whole breadth of the way to stop the journey of Christian, and where afterwards the pillar was set up to testify how bravely the pilgrim had fought the good fight. . . . At length the towers of a distant city appear before the traveller; and soon he is in the midst of the innumerable multitudes of Vanity Fair . . . and right onward are the sheepfolds and orchards of the Delectable Mountains. Beyond is the land of Beulah, where the flowers, the grapes, and the songs of birds never cease, and where the sun shines night and day. . . . [Beulah-land was probably better known through Bunyan than through the single mention of it by Isaiah (LXII:4).]

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Keen, M.D.

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aginative that personifications, when
he dealt with them, became men.
... The style of Bunyan is delight-
ful to every reader, and invaluable
as a study to every person who
wishes to obtain a wide command
over the English language. . . . We
have observed several pages which
do not contain a single word of more
than two syllables. Yet no writer
has said more exactly what he
meant to say. For magnificence,
for pathos, for vehement exhorta-
tion, for subtle disquisition, for
every purpose of the poet, the ora-
tor, and the divine, this homely dia-
lect, the dialect of plain working-
men, was perfectly sufficient.

"There is no book in our literature
on which we could so readily stake
the fame of the old unpolluted Eng-
lish language; no book which shows
so well how rich that language is
in its own proper wealth, and how
little it has been improved by all
that it has borrowed. . . .

"We are not afraid to say that,
though there were many clever men
in England during the latter half of
the seventeenth century, there were
only two great creative minds. One
of these minds produced the 'Para-
dise Lost,' and the other the 'Pil-
grim's Progress.'"

How many of my readers remem-
ber that "Beulah"-land, "Vanity
Fair," the Delectable Mountains,
Giant Despair, Mr. Greatheart and
other similar names all were origin-
ated by John Bunyan in this most
famous of all allegories in any lan-
guage?

Recently I went into a large book-
shop. The first saleswoman whom
I asked for the "Pilgrim's Progress"
did not know the book and had to
ask a second saleswoman. I found
that that was the only book by
Bunyan that they had. This I
bought for our church and Sunday
School library, which strange to say
contained no copy, and I also or-
dered his "Holy War." But I find
that of all Bunyan's many books
only the "Pilgrim's Progress" has
survived.

This generation is losing a great
education, a great lesson in the best
use of pure idiomatic and forceful
English.

On my first visit to England, now
sixty years ago, I made a pilgrim-
age to "Bunhill Fields' Burial
Ground" in London and stood with
uncovered head beside the altar
tomb of John Bunyan. The original
name was "Bone-hill Fields" on ac-
count of the great number of burials
there during the Great Plague in
1666. There too lie the remains of
two of Oliver Cromwell's sons, of
Isaac Watts and Daniel de Foe. I
also went out of my way by rail to
visit the jail at Bedford, because
Bunyan being a Dissenter was im-
prisoned therein for twelve years.
During his imprisonment he wrote
the "Pilgrim's Progress" and other
works.

I trust that this note will arouse
a new interest in that inspired tink-
er, John Bunyan.

But I am reminded that Bunyan
lived three centuries ago and is out
of date. Even Macaulay died sixty-
seven years ago and belonged to the

second or even the third generation
earlier. Well I suppose that if I
live long enough myself, I may in
time become an old man. So, in
the words of Tiny Tim, "God bless
us every one."—The Baptist.

WHAT THE BIBLE MEANS TO ME TODAY

By Howard A. Kelly, M.D.

The one great burning question
of the age is "What the Bible means
to me today." All problems of mod-
ern science, all the volumes filled
with astounding discoveries on earth
and in the heavens, thrilling as they
are and important in the physical
and intellectual development of the
race, sink into utter insignificance
when placed along side of this ques-
tion.

What do you think of the Bible?
Is it God's word, or is it man's
word? Can it be relied upon as
the rock of our eternal salvation
or is it but an indeterminate mixture
of truth and fiction?

Before beginning a brief medita-
tion upon this greatest of all mun-
dane themes let me say that all
Christians who believe that the Bible
is the very word of God to man hold
this perfect confidence in all its
teachings; not from any wellframed
irrefragable arguments to prove
their point, nor yet because they
find in it a marvelous consecutive
series of books written through the
ages, but simply and solely because
they find Christ revealed in all its
pages from Genesis 1 to Revelation
22.

And changing the "they" to "we,"
we rejoice with joy unspeakable and
full of glory that we live in a time
of clear revelation, in the posses-
sion of all the marvelous facts of
Christ's virgin birth, His glorious
life, acts and teachings, and in the
blaze of the light shed by the Cross
on all preceding ages and down
through the centuries even to our
own; ever illuminating the declara-
tion that the people living in dark-
ness have seen a great light and to
them who sit in the region and
shadow of death light is sprung up!
And so we rejoice in his sacrificial
atoning death for sinners, in his
glorious resurrection, in his ascen-
sion, and in the fulfillment of the
promise of the father in the gift of
our guide and teacher, his Holy
Spirit.

My Bible opens therefore before
all creation at John 1:1, when "In
the beginning was the word, and the
word was with God, and the word
was God . . . and the word was
made flesh, and tabernacled in our
midst, and we beheld his glory." Beginning here in the gospels we
take constant flights from this point
back into the Old Testament where
"whatsoever things were written
aforetime were written for our
learning."

The whole Old Testament thus be-
comes so transfigured by the pres-
ence of Christ, that in a sense it is
all new, while the Epistles lift us
up into the heavenlies as our daily
portion while we still walk this
earth. How black the world would

be if the sun were put out never to
rise again! How long would life
last? What miserable race en-
shrouded in eternal darkness would
follow us? And yet, far blacker
and far darker than such a loss
would be the sinking of the Sun of
Righteousness forever out of sight.

The Bible is to me my daily food
which satisfies my spirit, ever hun-
gry for the things of God. So I
go to it as to a great granary of
the finest wheat for the staff of
life.

The Bible means to me a great
bond uniting me to all my fellows.
Here I find an altar upon which to
lay my dearest earthly ties and
friendships to take them back again
sanctified in a higher and purer re-
lationship. The Bible alone holds
for me the sure promise of God that
all these dear relations will endure
through the ages in the bonds of
Christ. The Bible is a continual
series of revelations of a God I never
could have known apart from its
pages, and of his righteousness and
of his holiness; two words rarely
heard in ordinary human inter-
course.

The Bible is to me today a con-
tinual revelation of the sin inherent
in my naturally evil heart, while it
daily puts into my hands the spirit's
weapon with which to fight my bat-
tles.

And what shall I say of prayer,
and of service, and of its promises,
its harmonies as they run through
the ages?

Or again, of the book of nature
so full of the "all parables" left by
our Lord that we might daily con-
sider its lessons of the kingdom upon
earth.

Yes, we all need more and ever
more of the Bible, our crying need
is like dry sponges dipped in warm
water to saturate ourselves with it.
Our age is starving for the need of
it, while like Hagar's dying boy the
well-spring of life giving waters is
ever close at hand, but alas, so often
unperceived!—The Crusader's Cham-
pion.

SUCCESSFUL REVIVAL MEETINGS AT CLEVELAND BAPTIST CHURCH CLOSED LAST SUNDAY NIGHT

The revival meetings conducted
by Rev. F. W. Roth, pastor of the
First Baptist Church of Cleveland,
Miss., closed last Sunday night. Mr.
Roth accepted the pastorate of this
church about the first of the year
and is a most eloquent and winning
speaker. He has endeared himself
not only to those of his own church
but to those of other denominations
as well. He has aligned himself
with all forces that have public
good and civic righteousness as their
purpose.

During the meeting there were
thirty-two additions to the church,
twenty-seven by baptism and five
by letter. As a result of the meet-
ings every branch of the church has
become more enthusiastic in the
work of the Lord and has been
charged with new zeal and fine
spirit. The congregational singing

was fine. At each service splendid
chorus singing, together with spe-
cial numbers by male and mixed
quartets, duets and solos, were en-
joyed by the audience. The choir
was composed of local talent of the
Baptist Church and of other denom-
inations, which was under the lead-
ership of Mr. J. H. Stamps.

Mr. Roth is of the evangelistic
type, and the series of meetings just
closed is sufficient evidence of the
fact that a pastor can hold a suc-
cessful revival in his own church
and town.

—A Member.

ALABAMA TO HAVE WORLD'S LARGEST ARTIFICIAL LAKE

An artificial lake created by the
Alabama Power Company will cover
the larger portion of three counties,
namely: Coosa, Tallapoosa and El-
more, and will be the world's largest
artificial lake, so it is said. The
lake will contain 530,000,000,000
gallons of water and will cover 40,-
000 acres of land and will have sev-
eral hundred miles of shore line. Its
purpose is to create a water supply
for the reserve power of the com-
pany. The project will cost \$13,-
000,000 and will have a 135,000 in-
stalled horse power, and will be suf-
ficient to generate current for dis-
tribution over the company's entire
system. The main dam will rise
approximately 150 feet in height;
the 40-foot mark has already been
reached, and the entire project is
expected to be completed and in op-
eration early next year. The largest
artificial lake in the world created
by the power company is no small
advertisement for the State.—Ala-
bama Baptist.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Your Greatest Problem—That Boy of Yours

What kind of a man will he be
ten, twenty, thirty years from now.
Every parent knows it depends en-
tirely upon the training he gets now,
his associations, ideals and aspira-
tions.

Mr. Robert K. Morgan, Principal
of Morgan School, Petersburg, Tenn.,
has been training boys thirty years.
He knows boys. He wants your boy.
He recognizes in every boy possi-
bilities which if developed will make
him a leader. He wants to develop
that trait in boys. Robt. K. Morgan
is a Christian gentleman of strong,
wholesome inspiring personality and
his school is a material projection of
that character.

Write Mr. L. I. Mills, Secretary
Morgan School, Petersburg, Tenn.,
today. He will send you a catalog
and tell you about what this school
can do for your boy.

(Continued from page 9)

saloon substitutes provided for army posts.

"1903—Sale of liquors in immigrant stations prohibited.

"1903—Saloon in basement of National Capitol Building abolished.

"1904—Beer halls in state and territorial soldiers' homes prohibited.

"1906—Liquor Saloons in National Soldiers' Home prohibited.

"1906—Congress strengthened Internal revenue measure calculated to assist state prosecutions of law-breakers.

"1906—Oklahoma statehood bill passed by Congress prohibited liquor traffic in Indian territory for 21 years.

1906—Liquor traffic among Indians suppressed.

"1907—Prohibition zones established around government institutions.

"1908—Liquor barred from United States Mails.

"1909—Congress passed C. O. D. liquor shipment measure to protect dry territory.

"1909—Anti-liquor code for Alaska.

"1912—People elected one-third of the U. S. Senate which submitted the 18th Amendment to the States. (Note: one-third elected 1914 and one-third in 1916, i. e., 5 months to four years before America declared war against Central powers.)

"1913—Webb-Kenyon interstate liquor shipment law passed and repealed over presidential veto.

"1913—Number of saloons in District of Columbia reduced.

"1913—Memorable National Anti-Saloon League Convention attended by 5,000 delegates at which drive for National Prohibition was begun.

"1913—Nine whole states were dry. Total population in dry territory in all states—46 million people—or more than half the population. By 1919 one-half the people living in licensed territory were living in four states, one-quarter of all people in licensed territory were residents of six cities, more than half of all the saloons in the United States were located in 14 cities; 71% of the area of the United States was under prohibition laws.

"1914—Committee of 1,000 men authorized by above 1913 Convention and a Committee of 1,000 women organized by the Woman's Christian Temperance Union marched down the streets of Washington City to the Capitol Building and delivered to Congress, a memorial for National Constitutional Prohibition. From that day, to the 16th of January, 1919, when the 36th state ratified the 18th Amendment it was at least never the intention of the prohibition forces to give the liquorites a moment of peace. Every election—municipal, county, state, congressional and national—was a call to conflict over the existence of the liquor traffic.

"1914—One-third of U. S. Senate elected. See note under 1912.

"1914—Hobson resolution to submit prohibition amendment to federal constitution received majority

but not 2/3 vote in the House of Representatives.

"1915—Joint Resolution No. 55 introduced in Congress calling for submission of prohibitory amendment to federal constitution.

"1916—Senate Judiciary Committee reported favorably 13 to 3 this Senate Joint Resolution No. 55.

"1917—Congress enacted prohibition enforcement code for District of Columbia.

"1917—Federal law prohibiting liquor advertising in mails and bone-dry law prohibiting shipment of liquor into dry states.

"1917—Food control bill passed by U. S. House of Representatives forbidding use during war of all food materials for production of alcoholic beverages. Bitterly opposed by liquor interests. Modified at request of the President. Food control made optional with the President. In this form bill passed.

"1917—Anti-liquor regulations for army and army camps and posts.

"1917—Distillation of liquor and importation of distilled liquor prohibited.

"1917—Enforcement code for Alaska and prohibition for Porto Rico.

"1917—August 1st—Senate as elected in 1912, 1914, 1916 voted—65 to 20 for Eighteenth Amendment resolution.

"1917—December 17th—House of Representatives, elected 5 months before war was declared, voted for same—282 to 128.

"1918—January 8—Mississippi, first state to ratify the Eighteenth Amendment.

"1918—April 2—Massachusetts, by the vote of its legislature elected in November, 1917, became the 11th state and the first great industrial state to ratify the 18th Amendment by Senate vote—27 to 12,—House vote—145 to 91. Fifteen states ratified that year.

"1918—Prohibition for Hawaii.

"1918—Prohibition zones established around coal mines and war industries.

"1918—War-time prohibition. Same became effective July 1, 1919.

"1919—January 16—Nebraska became the 36th ratifying state. By this time the nine dry states had increased to thirty.

"1919—October—Volstead law enacted to enforce Eighteenth Amendment. Original vote in House 287 to 100. Vetoes by the President. Passed over veto by 176 to 55 in the House and 65 to 20 in Senate.

"1920—January 16—Eighteenth Amendment became operative.

"1921—November 23—Supplemental prohibition act passed.

"Only fourteen states ratified before Armistice; thirty-two states ratified after Armistice; Florida, November 27th, 1918; twenty-nine states in January and one in February, 1919, with New Jersey as the forty-sixth ratifying state in 1922.

"Contrary to all precedent, a limitation of 7 years was put upon the time within which the 18th Amendment might be ratified. Time actually required for first 36 states, 1 year and 28 days. If the wets

had been able to control either House in only 13 state legislatures out of the 48, they could have prevented the ratification of the 18th Amendment. They were unable to muster even this small number. As a matter of fact, only 3 of the 96 branches of state legislatures have voted against the Amendment. The total state Senate and House vote for the 18th Amendment was 5,079; total Senate and House vote against 1,265, a ratio of more than four-to-one.

"The 18th Amendment was the first to be submitted by a Congress in which the Senate was elected by the direct vote of the people."

Davis Memorial B. Y. P. U.'s Enjoy Watermelon Picnic

On the evening of July 5th, 8:00 P. M., all the B. Y. P. U.'s of Davis Memorial, including Orphanage, met together for a watermelon cutting, which was enjoyed by more than 100 B. Y. P. U. members and a number of prospective members.

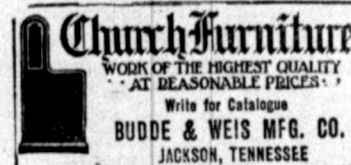
We had lots of fun and a good time and everybody seemed to be filled with enthusiasm and watermelon. Bro. O. C. Carter hastened his return from nearly 100 miles to safeguard the Director to keep him from eating too much.

FRECKLES

Get Rid of These Ugly Spots Safely and Surely and Have a Beautiful Complexion With

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MONEY BACK IF IT FAILS. SOLD BY DRUG AND DEPARTMENT STORES EVERYWHERE.



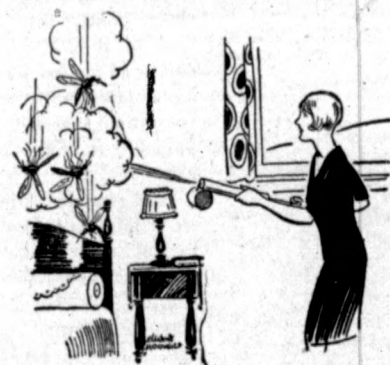
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GRAY'S OINTMENT

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A spray a day - Keeps skeets away

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Flit spray clears your home in a few minutes of disease-bearing flies and mosquitoes. It is clean, safe and easy to use.

Kills All Household Insects

Flit spray also destroys bed bugs, roaches and ants. It searches out the cracks and crevices where they hide and breed, and destroys insects and their eggs. Spray Flit on your garments. Flit kills moths and their larvae which eat holes. Extensive tests showed that Flit spray did not stain the most delicate fabrics.

Flit is the result of exhaustive research by expert entomologists and chemists. It is harmless to mankind. Flit has replaced the old methods because it kills all the insects—and does it quickly.

Get a Flit can and sprayer today. For sale everywhere.

STANDARD OIL CO. (NEW JERSEY)

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DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches



"The yellow can with the black band"

East Mississippi Department

By R. L. Breland

Coffeerville Meeting

The meeting here began the 17th inst. and continued for twelve days. Rev. Clyde L. Breland, pastor at Walton, Ky., was present during the entire meeting and did all of the preaching. Those who heard him most seemed highly pleased with the manner and the substance of the messages. He preached the New Testament gospel pure and simple. Our new building was found inadequate for the large crowds that came to the night services. Several nights it was impossible to seat all who came. No larger crowds ever attended a revival in Coffeerville.

The visible results of the meeting were 15 who came into the church by baptism and 4 by letter, making a total of 19 additions. It is felt and hoped that the church was considerably revived and encouraged to do more for the Lord. I am sure this was true with many. There were no excitement, no sensational preaching designed to stir up one's emotions unnecessarily, no high-pressure methods used, just the simple gospel preached under the power and guidance of the Holy Spirit. All who came for baptism were full grown except two, who were not quite of age; many of them were heads of families. One man and his wife were baptized, comprising the whole family. Thus we had a "household" baptism and yet no children.

Bro. Joe E. Bryant, evangelist singer of Tupelo, Miss., came to us on Saturday of the first week and directed the music. He is a splendid choir director and soloist. He did some good work for the meeting. He has done work for the T. T. Martin Evangelistic force, and is being asked to join them again. His uncle, Bro. John O. Bryant, of Water Valley, was in the meeting for a day or two. He is also a successful evangelistic singer.

The membership of the church was loyal and gave splendid co-operation to the meeting, for which the pastor is very thankful. All the committees served faithfully and the response of the members to the appeals of the committees was fine. Both the preacher and the singer were well remunerated for their services. Also our people from the rural churches and communities were faithful in their attendance and in aiding otherwise in the meeting.

The Lord was real good to us, whereof we are thankful.

Notes and Comments

It is said that religion is a real good thing for some members of the church to possess.

In the death of Dr. N. W. P. Bacon our denomination sustained another great loss. He was for some years pastor at Coffeerville,

where he has a great host of friends who mourn their loss.

George, the elder son of Brother and Sister G. C. Pritchard of Oakland, was drowned on the 22nd inst. He was a bright, manly and religious young man, 20 years old, and his early and unexpected death was a great shock to his fond parents and younger brother. All are in deep sympathy with them in this tragic occurrence. May the Lord sustain them.

Brother James M. Goodwin and his beloved wife, members of Elam Baptist Church near to Coffeerville, are aged and infirm now, being more than 80 years old, but their faith in the everlasting God is strong and their testimony for Him is real refreshing. For sixty years or more they have been trusting and following their Lord and each day their faith grows brighter as they approach the sunset of life, waiting for His summons to "come home." They will live on in the six fine sons and daughters with whom God has blessed them.

His host of friends at Coffeerville were delighted to have Dr. C. N. Pate, a successful physician of Hot Springs, Ark., and his wife and daughter with them some days during the recent revival. He was reared here and his dear old mother, Mrs. A. G. Pate, resides here still. It is a delight to know that he is succeeding so well in his new field. He is also very much interested in the church work.

Among others who were ordained to the ministry I see the name of my dear young friend, Brother M. Jay Gilbert, of Union, who has been in school at Mississippi College for the past year and where he was ordained. May the Lord bless him.

Rev. L. E. Roane preached for Pastor Charles A. Loveless, of Duck Hill, at Le Flore last Sunday. Brother Roane has calls for all his time now and is to be a busy pastor in our midst.

BUILD

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Vice-President.

DAVIS MEMORIAL BAPTIST CHURCH HAD SUCCESSFUL REVIVAL

Davis Memorial Baptist Church recently closed a great revival, having twenty-three additions by baptism and a number by letter.

The meeting was held by our pastor, Rev. Dan H. Waters, assisted by Bro. G. W. Finlay of Hattiesburg, who directed the song service each evening in a way pleasing to every-



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one. He also organized a Junior-Intermediate story telling hour, which was grand. The stories told by Mr. Finlay were thoroughly evangelistic and were highly appreciated by all, especially the B. Y. P. U., and we feel wonderfully blessed from having Mr. Finlay with us.

During the ten days revival our pastor, Rev. Waters, preached two sermons each day, one in the evening and one in the morning, and as a deacon of this church it pleases me to say these words in behalf of our entire church, that Bro. Waters is one of the best speakers in the state, his sermons being thoroughly evangelistic and presented in the very best way. He is a man who can bring his facts together in such a way as to present the message in a picture form, and since he has been our pastor approximately nine months there has been eighty-five additions to our church.

The music for the song service was furnished by Miss Ruby Powers and Mrs. Hazel Brown, the latter being our regular pianist. We were indeed fortunate in securing these, as the music by these two ladies added much to the revival.

Yes, the B. Y. P. U. is on the boom, and the Sunday School needs more room.

—Announcement Committee.

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MISS JULIA DAINWOOD, SUPERINTENDENT

BOOK REVIEW

"In The Palace of Amuhia", by Mrs. Florence Willingham Pickard, has just come from the press of the Sunday School Board. Mrs. Pickard belongs to a literary family: she is the wife of Dr. W. L. Pickard, minister, author and lecturer; she is a sister of Mrs. H. H. Tift, for whom Bessie Tift College of Georgia is named; her daughters are also prominent in literary movements. "In The Palace of Amuhia" is not her first book, having been preceded by "The Ides of March", and "Between Scarlet Thrones". The latter is now much used in colleges and theological seminaries for collateral reading in Old Testament history. The Biblical theme underlies the present book, for many of the stirring events of this book of Daniel are related with Oriental background and feminine attention to detail. It is a story of the court of Nebuchadnezzar, and upon its pages move not only the great ones of the earth in royal splendor, but captives from Palestine, Phoenicia, Syria and Egypt. The story closes with the destruction of Belshazzar and the fall of Babylon into the hands of Darius of Media.

—J. T. Lipsey.

Imagination and Religion, by S. Parks Cadman, D.D., The Macmillan Company, New York. Price \$1.50.

Dr. Cadman is always fresh, invigorating, surprising, and entertaining. The contents of this volume are: The Power of Imagination; The Wonders of Imagination; The Perils of Imagination; Imagination in Man's Spiritual Growth; Imagination and the Bible; The Christ of Romance; A Reading List; and Index. You will not have to agree with Dr. Cadman to be greatly benefited by reading him. Dr. Cadman is a very pronounced modernist and this volume will give the reader a good insight into their doctrines. This volume is the Cole Lectures for 1924, delivered at Vanderbilt University.

The Gist of Evolution, by Horatio Hackett Newman, Ph.D. The Macmillan Company, New York. \$1.50.

The author is professor of Zoology, University of Chicago. He was one of the "experts" in the Scopes trial at Dayton, Tennessee. He has here set down a clear and plain account of the theory of evolution in a style suited to the average reader who has had a high school education. The usual arguments of evolutionists are set forth here. He makes great claims to being a Christian, but the reader will bear in mind that many evolutionists do this but differ widely from orthodox Christians on most historic fundamental doctrines.

The Fine Art of Writing for Those Who Teach It, by H. Robinson Shipherd. The Macmillan Company, New York. \$1.50.

This volume was prepared to aid those who teach English composition. It covers as nearly as could be expected, the whole subject. The

work is so well done that this volume will rank high immediately. The very superior analytical index makes the subject matter available instantly. No teacher can afford not to add this volume to his reference library. Amateur writers and students will find it valuable to them.

What After Death? by L. Franklin Gruber, D.D., LL.D. The Lutheran Literary Board, Burlington, Iowa. \$2.00.

I find this volume covers the whole question of the condition of the soul after death. After a very careful reading I unhesitatingly pronounce it the best discussion of the subject I have seen. The author displays wonderful acquaintance with the literature of the subject and argues clearly for eternal punishment. This is a very valuable addition to the literature on eschatology and merits a wide reading by every student of the Bible. The author's style is very simple, clear and convincing. In view of the current religious discussion this work is timely.

Whence Came the Universe, by L. Franklin Gruber, D.D., LL.D. The Lutheran Literary Board, Burlington, Iowa. \$2.00.

The Foreword to this volume is by Dr. G. Frederick Wright and is all the commendation the book needs to those who know Dr. Wright. The sub-title of this volume may be called "Creation Out of Nothing." The author is a very pronounced creationist and has produced a masterly volume. He does not appeal to the Bible for evidence but goes into the same fields of thought that the materialists and evolutionists study and meets them on their own ground. As a defense of the doctrine of immediate creation and argument for it I have seen nothing to be compared with it. It is unanswerable. It is invaluable as a refutation of evolutionism and modernism. It has already proven its value and I beg my readers not to pass by it lightly. It is one book I dare say no modernist will dare try to refute.

"AND THEY SHALL NEVER PERISH"

One of the outstanding claims that our Lord Jesus Christ makes for Himself is that He is truth. "He is before all things, and by Him all things consist." (Col. 1:17.) "All things were created by Him and for Him." (Col. 1:15.) "He created the world and He created man. He upholds all things by the word of His power." (Heb. 1:3.) Surely His wisdom and knowledge is infinite; His word is authority; His word is truth. Being God He can not lie, for it is written: "It was impossible for God to lie." (Heb. 6:18.) Knowing all these things, Oh! the joy, the peace, and the comfort that His blessed words bring to us. He that laid down His own life for His sheep said: "And they shall never perish." (John 10:28.) To say that one of His sheep might perish, for

whom He died, is near akin to blasphemy, for it is saying in a roundabout way that He was either mistaken or that He was trying to deceive or that He told a lie. "He that believeth not God hath made Him a liar." (1st John 5:10.) But thanks be to God that it makes no difference what men believe or what they say or how they cavil, His sheep "shall never perish"; no, not by any means or for any cause.

Who are His sheep? He said: "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35.) His sheep are those who come to Him by faith. He said: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." (John 6:47.) There are but two reasons why anyone can be afraid that he may perish. First, one must doubt His word, or, second, one must doubt whether or not they believe on Him. The scripture sayeth: "He that believeth on the Son of God hath the witness in himself." (1st John 5:10.) Jesus said of Himself, "I am the truth." He is the very embodiment of truth. Anyone who doubts His word is an unbeliever. Let this sink deep down into your hearts, **You can not believe on Him and at the same time doubt His words**, for His words are a part of Him.

Then if you believe His words which He spake out of His own mouth, that, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst". Then (if you have not already done so) let me beg you to stop right now, and trust Him for your eternal salvation once for all, and He will surely save you. I am a living witness to the fact.

For more than thirty years I have been as sure that I am saved and safe for all eternity to come as I am that God is in heaven.

I have this much confidence in Him, I verily believe that before He would allow me—or any one of His little ones—to perish, that He would surrender His throne and make His own bed in hell. Why? Is it because I am good? No!—a thousand times no. "There is none good but God", but it is because that, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life", and I know I believe in Him, for I remember the very spot where I was when I trusted Him. How precious the words, "And they shall never perish".

—J. E. Heath.

Rev. G. W. Riley has some open dates and any pastorless churches needing help in meetings might do well to write him.

He can furnish a good singer or lead the music himself when desired.

The Clinton Church hopes to have their pipe organ installed by next Sunday.

IN MEMORIAM

Kate Abernathy

It was on the morning of April the 7th, 1926: A distinct wave of sorrow swept over the community of Toxish Church as it was whispered from lip to lip, "Kate Abernathy is dead".

Her almost faultless physique, her accustomed robust health and her sunny disposition made the shock all the more shocking. The older people recalled that her grandmother was called away under 25; her mother under 23; and she under 21; each a real specimen of noble Christian womanhood. Being left in early infancy by so devout and devoted a mother, she soon became a kind of community pet—everybody seemed to be conscious of an inherent interest in her. She professed faith in Christ early, and with some 20 noble associates took her place at the church organ at each service without beck or call. She loved the Bible. Not many moons before her going she told one of our Mothers in Israel of her intense joy of a recent study of John. A kinsman told me of some weeks spent in his home to assist through a protracted illness, and how instinctively she impressed others with a desire to attend Sunday School, not that they might be like her but that they might get the truth of God for themselves. Well, that is the worthwhileness of the matter after all. I thank the dear young woman gone for repeating the thought. It is the issue in the oft quoted text—Let your light so shine before men that they may see your good works and be good—not like you, but God! Glorify—not you, but God. How many of us have fallen down in our teaching and preaching just here.

But the promising young life has gone from us. "Mysterious?" Yes, but why should it be? Do we not sometimes pluck the fresh opening rose from the garden? Do we not sometimes pick the newly ripened peach from the tree?

We praise God for the grace that can make a mortal who is so prone to err so worthy of our loving confidence. Let us also learn more and more of that grace.

May a double portion of His Spirit be upon the bereft family and her dear young associates.

Lovingly, and in good hope be hind the Blood,

Her pastor, —R. A. Cooper.

Whereas, God has recently removed from us our friend, brother and class mate, L. M. Hunt, to his room in the house of many mansions.

And, whereas he has left us a worthy example of a good man, a loyal church member, devoted father and devout Christian.

Therefore, be it resolved that the men's class of this Sunday School, of which he was a member, hereby expresses its appreciation of his noble life in all of its phases.

Resolved further, that we will sad-

ly miss him in our walk of life and that we will try to emulate his noble life.

Resolved further, that a copy of these resolutions be spread upon the minutes of our church record and that a copy of the same be sent to his family.

Respectfully submitted,

Jeff Kent,

P. L. Lee,

Committee.

A MATTER OF HEREDITY Jennie N. Standifer

A True Short, Short Story

Years before the Civil War, there lived in South Carolina, an upright, cultured gentleman named William Mather. He was a planter, and one day while in L——, the county seat, selling his crop of cotton, he saw on the street a ragged, forlorn boy only four years old, who was begging food. Upon inquiry the planter found that the child's father had been hanged for the murder of a man he had robbed. No institution would receive the waif, whose mother had deserted him. Mr. Mather bought the boy comfortable clothes and had one of his negro servants take him in charge until the following day when he returned to his plantation.

"This child," he told his wife, "will not remember his parents, and if we bring him up in the fear of the Lord, as we are rearing our own children, he will make an honest, useful citizen."

"I don't believe it," replied Mrs. Mather. "There is such a thing as heredity. Blood will tell."

"There is no home for the poor boy. Let us do what we can for him, trusting that training and environment will change his nature."

The boy, when old enough, was sent to school, and received the same religious training given the Mather boys. He was known as Jim Davis, and few besides his foster father and mother knew his parentage. If he remembered his early childhood he never spoke of it.

Jim showed no love for books, and made slow progress, although the Mather brothers patiently endeavored to help him in his school work. At seventeen he bagged to quit school, and learn a trade. He was placed under the training of an expert carpenter, and ere long became an excellent workman.

At twenty-three Jim Davis married a neighboring farmer's daughter. Mr. Mather gave him ten acres of land, and a neat house was built thereon. Five years passed. Jim Davis worked at his trade and made a living for his wife and child, but never prospered as did the Mather boys. He contracted debts, and from time to time the Mathers gave him aid.

One day in November Mr. Mather went to L—— and sold his cotton. There were no banks in the town, and he started home with almost a thousand dollars in his saddle-bags. About dark that evening his riderless horse came galloping to the gate. Immediate search was made, and near a small stream a half mile

from the house, they found Mr. Mather with a wound on his head which seemed to be caused by a blow from a blunt instrument. The saddle-bags and their contents were missing, and there were no clues to the perpetrator of the deed.

A doctor was called, and the wounded man at last opened his eyes, but he knew no one, and remembered nothing of the past.

Several months later, Robert Mather, eldest son of the house, and a practicing physician in Charleston, came home on a visit, bringing with him a famous surgeon. An operation was decided upon. It was performed, and in great anxiety the wife, her sons and daughters and Jim Davis gathered around the bed awaiting the patient's return to consciousness. He opened his eyes and met the loving look of his wife. He called her name and gazed about the room in astonishment.

"You here, David, my preacher boy? And there is Sam, my lawyer, and John, the doctor! When did you come, Robert? And there is—"

His face became livid with indignation. "There is Jim Davis—the traitor, who struck me with a hammer after I had tried to make an honest man of him—Jim—Jim how could you, son!"

Jim Davis slipped from the room without a word, and the family gave their attention to the excited sick man.

An hour later Jim Davis' wife came with her child in her arms, and told that her husband had deserted her.

"You must go to your own people," said Mrs. Mather firmly. "They will care for you and your boy," she added as the woman left the house:

"That boy's heritage of tendencies to rob and murder will probably counteract all the influences of environment. Heredity in traits of character are as strong, or stronger, than inherited tendencies to bodily diseases."

MARGARET'S BIG CHANCE Jennie N. Standifer

While in high school Margaret Griffin made a specialty of Domestic Science, yet she could not be induced to put her knowledge into practical use outside of class work.

"I understand how to cut and fit dresses, and I do not care to sew what the teacher does not require," she would say. "And, I know how to cook, but I don't like the drudgery."

Margaret's mother was a widow living on a small farm and renting the land for a bare support. There were two boys and a girl younger than Margaret, and when she graduated from the school in the village a mile from the Griffin home, she wished to go to college, and be able to make her own way in the world. Her mother advised her to teach Domestic Science in a rural school and save her money to continue her education. Many applications were made for a position, but all met with failure.

"Why don't you practice your new fangled cooking at home this sum-

mer, Margaret?" asked Bob, who was twelve and had a healthy appetite.

"I'll make some fancy candies, and maybe a few cakes, but I'll not work over a hot stove cooking bread and meat and vegetables. Any old negro can do that."

"Mother cooks them, and they are nice," declared Jim.

"I like candy and cake, and wish Sister would make them every day," said little Dora.

"You might help Mother a lot if you'd cook what hungry folks like," suggested Bob.

"Do more work yourself," replied Margaret sharply. "I am not appreciated here, but as soon as I get a chance I'll show people what I can do."

One Sunday afternoon late in August, Mrs. Griffin received a telephone message that her cousin, Professor Henry Brooks, his wife, their little girl, Mary, and his wife's mother would be passing near the Griffin farm, and would take supper and spend the night, if convenient. Mrs. Griffin was delighted.

"I haven't seen them for years," she told her children, "and Sara Raynes was my girlhood chum. Now I wish I had a cook so that I could enjoy every minute of their stay! I must begin supper at once."

"No indeed, Mother," objected Margaret. "You tidy up the living room and leave the supper to me. You must enjoy these visitors. I will cook a delicious meal for them."

"You never cooked a meal without competent help in your life, Margaret."

"But I know how from our lessons in Domestic Science, and—Listen, Mother! This is my one Big Chance! Cousin Henry is principal of the Agricultural High School in Lee County, and could get me a position to teach Domestic Science in his school. They have no teacher. I will show you what I can do."

The mother made objections, but her daughter overcame them, and at last consent was given.

"If you will only attempt to prepare a simple meal, Margaret, I believe you will succeed," said Mrs. Griffin. "Cousin Henry is old-fashioned in many ways. Hot biscuits, fried chicken, Irish potatoes, rice and coffee will be a substantial supper they will enjoy, as they will be tired."

"I could plan an up-to-date, showy meal, but I'll do as you say. I will manage, so don't worry. You tell Bob, Jim and Dora to keep up the fire in the stove, dress the chickens, and do whatever I ask them."

"All right. You hear, children. You are to help your sister in every way you can. Call me when I am needed, my dear."

"I will."

A busy half hour followed. Mrs. Griffin had barely put the living room in order and dressed, when her guests arrived. It was such a delight to be with them that she talked over old times that after Margaret, the boys and Dora had greeted their relatives and left the room their mother forgot her anxiety about supper.

At seven o'clock Margaret en-

tered the living room with flushed cheeks, and triumphant air.

"Come to supper," she invited cordially. "I know you are all hungry after your long ride."

"I am as hungry as a wolf," replied Cousin Henry.

"So am I," the ladies declared in concert.

Margaret led the way to the dining room and smilingly requested the visitors to have seats around the table. There was no cut glass, and little silver, but the snowy linen and decorations of flowers would have satisfied the most artistic taste. And the tempting food!

"An old-fashioned country supper beautifully served!" exclaimed Cousin Henry as he gazed admiringly at the dishes of chicken fried golden brown, the plates of puffy biscuits, the dish of rice with every grain standing alone, the stewed potatoes and a dish of black-eyed peas.

"The girl who can cook such a meal as this ought to be teaching Domestic Science," asserted Cousin Henry.

"That is what I wish to do, and I am going to apply for the position in your school. You sit at the head of the table, Mother and I will serve."

Plates were bountifully helped, but after tasting the food it was not eaten. Little Mary's mother asked for milk, explaining that the child had been sick. But the boys had forgotten to milk the cows, and the buttermilk was too sour for use. The coffee was muddy, and when Cousin Henry helped himself to peas, they had been burned until they rattled in his plate. Mary was crying for rice, which her mother refused.

"I think we would better take Mary on to G—— tonight," said Cousin Henry. "She is not well. It might be wise to consult a physician."

"But you have had no supper and all were hungry. Finish eating," Mrs. Griffin had been so busy talking with Mrs. Haynes she had not tasted the food on her plate. She became concerned about Mary.

"Perhaps you have lightbread that would suit her," said Mrs. Haynes.

"I am sorry we have none, but would corn bread answer?" asked Mrs. Griffin.

"She may like it," replied her grandmother. But Jim had fed the corn bread to the dog.

"We will take her on to G——" insisted Cousin Henry. "We can reach there in an hour. We will stop on our return trip and have a little visit."

Professor Brooks could not be induced to change his mind. After the visitors were gone the family assembled for supper. Bob cut into a joint of chicken and cried:

"It is raw, Margaret! Only browned on the outside, and no salt."

"And the rice is hard. No wonder Mary's mother would not let her eat it! What did you put in the biscuits? Tough as leather," declared Jim.

"I forgot shortening and salt," admitted Margaret.

"The potatoes are hard as when

dug out of the patch," said Bob.

"There was nothing they could eat and they were hungry. I blame myself," moaned Mrs. Griffin.

"No, Mother, I am to blame," admitted Margaret, "but I have discovered how ignorant and foolish I have been not to have learned practical Domestic Science by helping you. I am not fit to teach. My Big Chance came and I was not ready for it, but I will study and work until I am prepared for some kind of work that is worth while."

"Then you will meet with success, my daughter," replied her mother, confidently.

BLUE MOUNTAIN COLLEGE

Readers of the Record have, of course, noticed in the daily press that Mrs. M. L. Berry, who for a half century was Lady Principal of Blue Mountain College and is now Vice-President, received the signal honor of being chosen as one of Mississippi's four most useful women. The Committee which had charge of this state-wide election asked for her photograph and her biography that they might be sent to the Sesqui-Centennial Exposition at Philadelphia for display there. Mississippians are not surprised at the choice of Mrs. Berry, as so many thousands of the state's most influential women have been trained under her direction. She has given them ideals of the Christian life which are unsurpassable, and through these thousands of women and their families, her influence is really just beginning.

Checks on our endowment fund are coming in nicely. On one day recently we received checks for \$8,800. \$4,000 of this amount was from the University of Mississippi as payment of its pledge in full. Another \$4,000 in the same envelope was the check of Mr. Jones to cover the University's donation.

Four colleges have paid their pledges in full, viz: M. S. C. W.,

Delta State Teachers College, Whitworth College, University of Mississippi. Nearly all of the other institutions have begun payments. Each time I write about this remarkable generosity on the part of the colleges, I am inclined to write a column or so of gratitude.

Our summer session is in flourishing condition. Our enrollment is already considerably ahead of the entire summer a year ago and we are expecting a number of enrollments at the beginning of the second term—July 12th.

Reservations for the regular session beginning next September are 40% over this time last year.

We shall be glad to send a copy of our new catalogue to any one desiring it.

Faithfully,

—Lawrence T. Lowrey, President.
Blue Mountain College,
Blue Mountain, Mississippi,
July 2nd, 1926.

SOUTHWESTERN SEMINARY HAS GOOD SUMMER SCHOOL

By L. A. Myers, Managing Editor, Southwestern Evangel

The first week of the summer school at the Baptist Seminary has brought the summer enrollment to 185, as high as any year.

For the first time for a summer term the Philippine Islands, Peru, and Roumania are represented. In addition three other nations are embraced. Students represent 20 states, ranging from coast to coast. The majority have enrolled for courses in Theology. Other branches of study include Religious Education, and Sacred Music.

F. B. Whitesell, head of the chair of Evangelism, Northern Baptist Seminary, Chicago, Ill., is the only visiting teacher. Others on the faculty are regular Seminary teachers. In the absence of L. R. Scarborough, president of the institution, W. T. Connor, professor of Theology, is directing the School.

MONTGOMERY COUNTY

The tenth session of Montgomery County S. S. Convention convened with Kilmichael Baptist Church June 27. H. L. Watts was in charge of the splendid program, the preacher for Sunday and Sunday night was Rev. J. S. Deaton; Monday night, Rev. V. E. Boston; Tuesday night, John F. Mitchell; Wednesday night, Wyatt Hunter, and Thursday night, V. E. Boston. All of these sermons and talks were edifying and helpful. The attendance was fairly good. On Tuesday three men, J. M. Wilson, J. P. Young and L. E. Lightsey met for the first time in forty-three years. We were class-mates and associates in Mississippi College in 1883. The reunion was a pleasant one and was celebrated in the splen-

did home of J. M. Wilson and the feast was enjoyed as we ate and talked over the days past and gone. Brother J. W. Eidson is the pastor of Kilmichael and with his hearty cooperation The Baptist Record was put into all the Baptist homes for the first time in the history of the church.

The Agricultural High School, and lumber industry, is causing the town to go forward in a fine way.

Yours truly,

—L. E. Lightsey.

Citizen, trying to phone to the police—Central, give me Main 6400! Quick!

Central—Line's busy. But I can give you Main 6398, Main 6503 or West 6400. Will any of these suit you?

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YOUR DENOMINATION—From inability to succor those whose distress call is daily heard.

YOURSELF—From responsibility for the suffering of aged and disabled veterans.

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Accommodations For Only Limited Number
Every dormitory room filled this session and many girls unable to secure places.

Write for catalogue.

Rooms are now being engaged for next session.

M. P. L. BERRY, President

Mississippi Woman's College

HATTIESBURG, MISS.

We are now receiving Reservation Fees for Session 1926-27. State whether you wish rooms in the Self Help Department, Dockery Hall, or in regular Boarding Department. The Fee is \$12.50. Send check to,

J. L. JOHNSON, President,

Hattiesburg, Miss.



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